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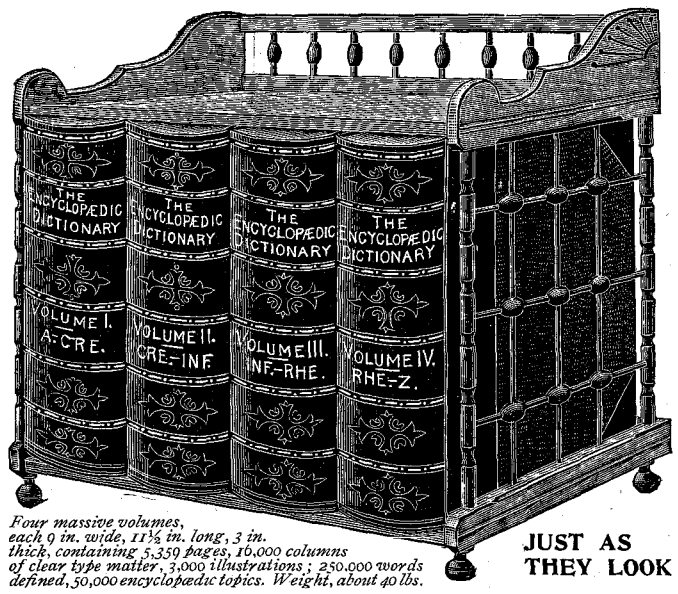

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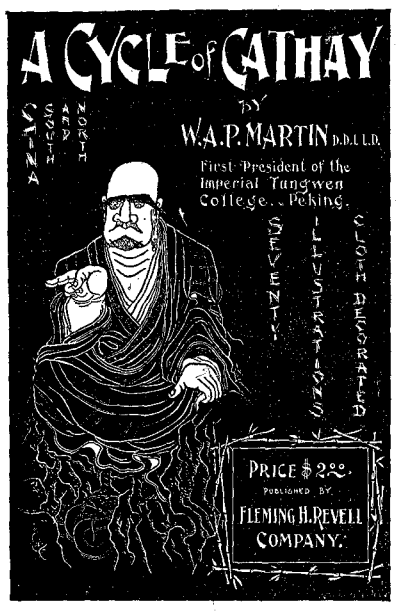

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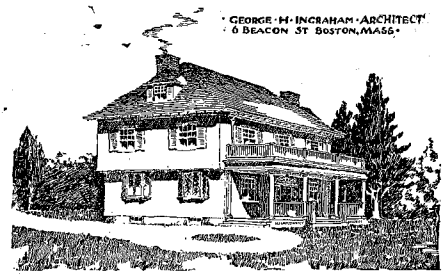

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A·Family·Paper

Volume 54 Saturday, 10 October, 1896 Number 15

WHEN Tennyson died, there were two English poets whose genius would have kept alive the greater traditions of the laureateship—Swinburne and William Morris. Morris has now gone to join his illustrious contemporary. Born at Walthamstow, in Essex, in 1834, the son of a business man, educated in a school presided over by a Scotchman, who described him as a rollicking boy, William Morris began early to take an interest in art and all that concerns art. In 1852 he entered Exeter College at Oxford, at a time when the religious atmosphere had many elements which affiliated it with mediæval art. Morris came early under the influence of the painters of the Pre-Raphaelite school, and was drawn especially to the study of the art of the Middle Ages. He contributed a few poems to the "Oxford and Cambridge Magazine," which, like its predecessor, "The Germ," was the organ of the young movement. After leaving the university he studied architecture, and in turn painting and decoration. In 1857, in company with several leading artists, he assisted in the painting of the walls of the Oxford Union Hall. In 1858 he made his first mark as a poet by the publication of "The Defense of Guenevere, and Other Poems." Three years later he became interested in the business of designing and manufacturing stained-glass windows, mosaics, wall-papers, and artistic furnishings, and the group of men of whom he was one in this practical way did a great deal to ennoble and enrich English domestic life. This work will be be described (with several illustrations) in an article called "A Visit to William Morris's Factory," to be printed in the October Magazine Number of The Outlook. Morris's best-known work, "The Earthly Paradise," appeared in 1868. To these earlier works must be added a long list of volumes in prose and verse; books of art study, translations, poems, and those charming romances of an older time, "The Glittering Plain," "The Wood Beyond the World," which are notable, as has been said, for the presentation of beautiful things in a beautiful way. Mr. Morris had been for a number of years associated with the Socialist movement in England, being convinced of the economic soundness of that movement and of its artistic necessity, and being also strongly moved by a deep and passionate sympathy with the humbler phases of human experience. He was a man of exquisite artistic feeling, whose work often has a kind of beauty which suggests detachment from the problems and questionings of modern life; but he was a Socialist of a pronounced type, and a practical worker in his profession of great effectiveness. His courage was unquestioned, his scorn of conventionality unconcealed, his love of beauty, next to his love of his fellows, the supreme passion of his life. "The Earthly Paradise" is the best known of Mr. Morris's works, and has won for him the title of "the nineteenth-century Chaucer," but the resemblance between the younger and the elder poet was a very superficial one. Mr. Morris, although a narrative poet, had the manner of an idylist.

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A great deal has been said for many months past in the newspapers about the treaty obligations of the Turkish Government which have not been fulfilled, and the failure to fulfill which makes it possible for the Great Powers to interfere in the Government of the Turkish Empire without incurring the responsibilities of arbitrary or revolutionary action. The "Evening Post" of this city has recently reprinted a section from the Berlin Treaty, and another from the Anglo-Turkish Convention, which not only show exactly the nature of these Turkish promises and afford a standard of measurement of willful and murderous unfaith to the Great Powers to which these promises were made, but also, as it seems to us, show very clearly England's responsibility to the Armenians. Under the Berlin Treaty "the Sublime Porte undertakes to carry out, without further delay, the improvements and reforms demanded by local requirements in the provinces inhabited by the Armenians, and to guarantee their security against the Circassians and Kurds. It will periodically make known the steps taken to this effect to the Powers, who will superintend their application." Under the Anglo-Turkish Convention the Sultan "promises to England to introduce necessary reforms, to be agreed upon later between the two Powers, into the Government and for the protection of the Christians and other subjects of the Porte in these territories; and, moreover, to enable England to make necessary provision for executing her engagements, his Imperial Majesty the Sultan further consents to assign the island of Cyprus to be occupied and administered by England." It must further be remembered that on the basis of this treaty England objected to Russian intervention. These facts not only confer the right, but impose on England the duty, of doing all that is in her power to protect the Armenians from the most cruel massacres in modern history. The failure of the Powers to compel the Turkish Government to keep its promises made in behalf of its subject peoples makes each of these Powers *particeps criminis* in the most terrible and repulsive of modern tragedies.

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These facts furnish the historical basis for Mr. Gladstone's speech at Liverpool on the Armenian question, which, as reported in full in last week's "Independent," is seen to be more significant than it appeared to be from the cable dispatches, on which our paragraph of last week was based. He declares in emphatic terms that "the guilt of massacre rests upon the Turkish Government," and that "the Sultan has added massacre to massacre;" he traces the history of past treaty relations, showing clearly Turkey's solemn obligation to introduce into Armenia effective reforms and England's undertaking in return to defend Turkey in Armenia against unjust aggression from Russia; he points out as a result that England has both a solemn

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right and a solemn obligation to demand the introduction of those reforms and the protection of the Armenians. As a first step in emphasizing her protest against the Turkish massacres he proposes the recall of the English Ambassador from Constantinople, and the corresponding dismissal of the Turkish Ambassador from London, which, he says, "in the present relations with Turkey would be a withdrawal of countenance and an escape from responsibility." He does not, however, stop here. "I am going to suppose," he says, "that upon this suspension of diplomatic relations England informs the Sultan that she shall take into consideration means of enforcing, if force alone is available, compliance with her just, legal, and humane demand." He proposes further to pass what has been called "a self-denying ordinance"—a declaration that on no account would England turn war with Turkey to her own private and particular advantage. He does not believe that, if this course were pursued, "Europe, or any part of Europe, will make war to insure the continuance of these massacres." But if other European States should arm to defend Turkey's right to massacre Armenian subjects, he thinks that it will be then time enough for England to withdraw from the exercise of force, leaving her solemn public protest on record. We are inclined to think that this speech and the response which English sentiment has made to it have had some effect in promoting the agreement which the cable foreshadows between England, France, and Russia for the purpose of assuring to the Armenians protection within the Armenian territory. This agreement appears, as we go to press, only in the form of an unconfirmed rumor, but if it be true that England is willing to enter into relations with Russia and France for the protection of the Armenians from the Turks, the agreement of Russia and France with England would not be at all improbable.

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The extraordinary futility of the Spanish endeavors to suppress the insurrection in Cuba was explained some time ago in these columns by the statement that, among other difficulties, the Spaniards labored under the great disadvantage of being very incompetently officered by men who lacked the capacity for conducting large operations, and who were much more interested, as a rule, in making money than in the successful prosecution of the war. Spain and Cuba alike have suffered from the greed and incapacity of Government officials of all kinds in that island. A good deal of stir has been made in Madrid by an article on the situation from the pen of a well-known Spanish military critic. He says plainly that the failure of the attempts to put down the insurrection in Cuba has been due to the lack of proper generalship. The ability of the insurgent leaders, in the judgment of this writer, has been exaggerated. In his opinion Gomez is the only man of ability among them; a good organizer, bad-tempered, but endowed with the qualities of a leader, he has proved too strong in strategic skill and power of organization for his Spanish opponents, and for the last eighteen months has practically done what he chose, forcing the overwhelming Spanish forces to the defensive work of preventing him from carrying out his own plans. If the Spanish troops in Cuba had a good leader, the history of the past two years would have been very different. It remains to be seen whether the new leadership of the Spanish forces will do anything to restore the lost prestige of the Spanish arms. Meanwhile the situation of Spain is seriously complicated by her difficulty in securing a loan of $200,000,000—a frightful burden to impose upon a country already close to the edge of bankruptcy, and a frightful amount of money to spend on a province already practically lost, and upon a war which had been marked by nothing but utter incapacity. The Government is hoping to borrow this large amount from the foreign capitalists who are the substantial owners of the Spanish railways, and who will lend further money only in return for very great and humiliating concessions. It is probable that Spain will do whatever is asked of her; for nothing now counts, apparently, in the eyes of the Spanish Government except the necessity of recovering the prestige which has been lost.

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The annual meeting of the British Association for the Advancement of Science was held this year at Liverpool, on September 16–23, Sir Joseph Lister presiding. The routine work of the various sections was unusually varied and interesting, and some of the papers read and addresses delivered were of general importance, notably those on "Socialism," by the Rt. Hon. Leonard Courtney; "African Exploration," by Major Darwin; and "Evolution," by Professor E. E. Poulton. Professor J. J. Thomson also delivered an exhaustive address on "The Röntgen Rays." Mr. Courtney's address was an elaborate discussion as to whether the economic theory advocated at the last meeting of the Association at Liverpool in 1870—the theory of the freedom of the individual in industrial life—could now be reaffirmed, or whether it must be recast to suit changed conditions. He admitted that the success of the theory demanded a large amount of co-operation, but contended that new and difficult ground was entered upon when an increasing number of industries was sought to be managed by the State or by municipalities. The existing direction of railways, postal, telegraph, and telephone services by the State in some cases he explained as originating in special circumstances; but he held that the general nationalization of industries and land would induce conditions surpassing the resources of statesmanship to deal with. He asserted that the principle of individual liberty, however safeguarded, afforded a practicable plan under which society had made its progress, while the principle of collective action has no such promise, and retards the forces on whose movement growth depends. In a word, the position taken in the address was that the chief hope of industrial progress in the future lies in a fuller acceptance of the individualist principles of the past generation of economists. Major Darwin's address reviewed the progress of African exploration, and explained the geographical causes owing to which the settlement of Africa was advancing from the south and north rather than by the east and west coasts. The comparative poverty of Africa demanded a cautious development of material civilization, and the utilization of the waterways until an extensive system of railways could be supported. With regard to the commercial development of trade routes, Major Darwin advocated continuous communication with the valley of the Nile and central Soudan, utilizing the river where possible, and overcoming obstacles by canals and railways. Professor Thomson's paper was mainly devoted to reconciling the two main views as to the nature of the Röntgen rays. Professor Poulton's paper combated the address on evolution delivered by Lord Salisbury at the Oxford meeting of the Association, and discussed the age of the earth from a biological standpoint, claiming a longer period of time than that demanded by the geologists. The next meeting of the Association will be held in Toronto.

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The political news of the week has consisted chiefly of the speeches delivered by Mr. McKinley and Mr. Bryan, and the claims sent out by the campaign managers regarding the approaching election. The two candidates are by

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common consent among the hardest-worked men in the United States. Mr. Bryan's increasing hoarseness has compelled him to deliver fewer open-air addresses than heretofore, but nevertheless, during his journey last week from Maine to Ohio, he averaged three or four speeches a day. In West Virginia, to which he devoted especial attention, his supporters claim that he spoke to half the voters in the State. While Mr. Bryan thus continues to go before the people, the people continue to come before Mr. McKinley. Delegation after delegation pours in upon Canton, and as each of Mr. McKinley's speeches is carefully prepared and revised, the labor involved is almost beyond endurance. The "head that wears the crown" may rest uneasily, but the head that seeks the Presidency cannot rest at all. The claims sent out by campaign managers from various States have, as a rule, been rubbish. This characterization, however, does not apply to those made by the two National headquarters at Chicago, and published on Thursday of last week. Each of these concedes something to the other side, and the two together indicate where the real fight is being waged. The following States were claimed by the Republicans and not by the Democrats; the votes are those in the Electoral College:

States.	Votes.	States.	Votes.
Maine	6	New York	36
New Hampshire	4	New Jersey	10
Vermont	4	Pennsylvania	32
Massachusetts	15	Wisconsin	12
Rhode Island	4		
Connecticut	6	Total	124

The following were claimed by the Democrats and not by the Republicans:

States.	Votes.	States.	Votes.
North Carolina	11	Georgia	13
South Carolina	9	Florida	4
Alabama	11	Colorado	4
Mississippi	9	Nevada	3
Louisiana	8	Idaho	3
Texas	15	Montana	3
Arkansas	8	Utah	3
Tennessee	12		
Missouri	17	Total	133

The following were claimed by both parties:

States.	Votes.	States.	Votes.
Delaware	3	North Dakota	3
Maryland	8	South Dakota	4
Virginia	12	Nebraska	8
West Virginia	6	Kansas	10
Kentucky	13	Wyoming	3
Ohio	23	Washington	4
Michigan	14	Oregon	4
Indiana	15	California	9
Illinois	24		
Iowa	13	Total	185
Minnesota	9		

What is most remarkable about these lists is not the extraordinary number of States classed as doubtful, but the fact that the classification is sustained by most of the voters in the States so classed. It is true that many Republicans in Virginia will possibly concede that the fusion forces are likely to win in that State, while probably most Democrats in Ohio now concede that State to the Republicans; but, with these exceptions, those who know most about the situation in the disputed States are most uncertain about the results.

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The assumption, so current in this campaign, that international bimetallism is impossible, and that the only choice is between gold monometallism and silver monometallism, may be justified by the future, but does not appear to us warranted by the present facts. Senator Hoar has come back from Europe deeply impressed, according to a current interview with him, by the strength of bimetallism on the other side of the Atlantic. He declares that even in England there is a strong opinion eager for the restoration of silver for its place by the side of gold as a standard of value and a legal tender. "I think I know," he says, "that this is the opinion of a majority of the present Cabinet." A large majority of the French Assembly have passed a resolution within a few months, expressing the desire of France to co-operate in a bimetallic movement. A similar resolution has been passed by the German Legislature. According to even the New York "Sun," which is an intense disbeliever in bimetallism, the proprietors of landed estates in Germany, of whom Prince Bismarck is perhaps the most distinguished representative, the small peasant farmers in France, and the Tory landowners in Great Britain, as well as the Manchester cotton-spinners in the latter country, are generally supporters of the bimetallic movement. The "Sun's" hope of maintaining gold monometallism, curiously enough, rests on the workingmen. Senator Hoar declares his belief that "Mr. McKinley can, if his administration be wise, effect an international agreement which will remove this vexatious question from our politics." At the same time he says: "I do not think any large number of bimetallists, either in this country or England, tolerate for a moment the plan of having the United States establish the free coinage of silver at the ratio of 16 to 1, or at any other ratio, without the co-operation of other nations."

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The Civil Service Reform movement has had two or three setbacks recently, which will, no doubt, however, prove to be but temporary. In Tacoma, Wash., last spring certain amendments to the charter incorporating stringent and approved civil service provisions were adopted by a popular vote of three to two. These amendments, however, have been declared illegal by a Judge of the Superior Court, on the ground that there was an irregularity in the notice of the election at which they were submitted. The State Constitution requires that ten days' notice shall be given in each voting precinct of all elections at which charter questions are to be passed upon, and the enabling act directs that this notice must be given by posting, as well as in the newspapers. Although the amendments were most thoroughly advertised in all the newspapers and in the meetings held by the civil service reformers, and although they were preached from the pulpits, the Judge held that, the requirement as to posting being a constitutional one, it must be carried out to the letter. The case has been appealed to the Supreme Court, which has heretofore given decisions that seem to sustain a different view of the matter. In the meantime the Civil Service Commission has determined to continue the examinations pending the decision of the Appellate Court. In New Orleans the reform has struck a different kind of snag, and one which the framers of the present law did not foresee. The new charter provides for the appointment of three Civil Service Commissioners at an annual salary of $3,000 each. On the plea of retrenchment, the Council has taken the position that it will not confirm the Commissioners unless they agree to waive all claim to salary. This they have refused to do, and a deadlock has resulted. Steps forward, however, are to be noted in Chicago and Rochester. In the former city the School Board has determined to place all its appointees, except teachers, under civil service rules. Rochester proposes to go a step further and include teachers. Candidates for appointments as teachers will have to present Regents' certificates as to their proficiency, and will be selected in the order of their standing in the Regents'

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examination. The new Rochester regulations favored by Mayor Warner bring all but a very few principal offices, like that of the City Clerk and Fire Marshal, within their purview.

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Senator Raines, the author of the present excise law in New York, has issued a statement in defense of his measure. He shows that under the old law there were 10,118 licensed drinking-places in New York City, yielding $1,790,000 a year of public revenue, while under the present law there are but 7,310 drinking-places, yielding a public revenue of $4,857,000. There has thus been a reduction of 27 per cent. in the number of drinking-places, and an increase of over $3,000,000 in the public revenue therefrom. Senator Raines goes on to state that, although New York City must pay one-third of the present liquor revenue into the State treasury, it contributes less to the support of the State than if it were taxed in proportion to its property. The city contains over 46 per cent. of the property, but pays barely 46 per cent. of the Raines law contributions. New York City, therefore, says Senator Raines, is benefited instead of "robbed" by the clause requiring a third of the liquor taxes to be paid into the State treasury. Although New York City drinks much more than the rest of the State in proportion to its population, it drinks less than the rest of the State in proportion to its wealth. Thus far Senator Raines's defense is satisfactory. Where it fails is in dwelling almost exclusively upon the financial results of the law, whereas the State at large is chiefly concerned as to its moral results. In fact, one might say that the State at large is concerned only as to its moral results; for if the amount of liquor consumed remains the same, the State at large is no richer if its revenues come from the consumers of liquor than if it came from the owners of property. We believe that the Raines Law has lessened somewhat the amount of liquor consumed, but upon this matter the Senator has nothing to say. It is the matter, however, which the public must keep in mind, and amendments to the law must be made in the direction of increasing its moral efficiency. Some amendments need to be made immediately. There must be a new definition of "meals" if liquor is not to be sold on Sunday along with bogus "meals;" there must be a new definition of "hotels" if liquor is not to be sold freely on Sunday in bogus "hotels;" there must be a new definition of "guests" if liquor is not to be sold freely on Sunday to bogus "guests." In short, the Sunday-closing clauses, though already most helpful, need a careful revision to be thoroughly effective.

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To secure the privilege of selling liquor on Sunday under the Raines Law the saloon-keeper must pay a license of eight hundred dollars, and provide room for ten beds. The partitions between these beds may be calico, as the law does not specify the kind of room required to constitute a hotel under the law. The liquor-dealer finds he has room to spare on six days of the week. These so-called hotels abound, and have even at this early date presented new problems for the student of sociology. The boys of New York have caught the dominant spirit of the age, organization. On one block of Delancey Street twenty-seven boys' clubs are organized. For these clubs a place for meetings must be found. The new Raines Law hotels offer their hospitality, and it is accepted. There is no choice for the boys. It is the Raines Law hotel or nothing. The boys usually pay dues of about five cents a week. Three cents is considered as rent, and two cents provides refreshments. Some of these "hotel" proprietors give the use of their rooms. That labor organizations have been compelled to hire their rooms from saloon-keepers is a well-known and often-deplored fact, but it becomes even more serious when boys are made to depend on the "hotel" keeper for their social opportunity. The boy's club represents his effort to supply this need of his nature. On the East Side the University Settlement, the College Settlement, and the Trained Nurses' Settlement, together with the organizations under church and sectarian control, provide as far as possible for the boys' clubs. The limit to their hospitality is the limit imposed by their means. It is a comment on the power of tradition that for the most part all the public schools, the Children's Aid Society schools, and the school-rooms of the Female Guardian Society are closed at the time the boys' clubs are in session in the unused rooms of the Raines Law hotels.

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The Charleston "News and Courier" takes a most hopeful view of the cotton-manufacturing industry at the South, and presents comprehensive figures from an annual cotton report sustaining its view. The amount of cotton taken by Northern and Southern mills for the last half-century has been as follows:

Year Ending August 31.	Northern Mills. Bales.	Southern Mills. Bales.
1850	475,702	87,067
1860	786,521	178,107
1870	806,890	90,000
1880	1,573,997	221,337
1890	1,789,258	546,894
1892	2,190,766	686,080
1895	2,083,839	862,838
1896	1,600,271	904,701

It was not until 1880 that cotton-manufacturing at the South recovered from the effects of the war. Since that date it has grown with marvelous rapidity. Then the Southern mills were taking but one-eighth of the cotton manufactured in America, and now they are taking three-eighths. The labor in the Southern cotton-mills is almost entirely white, but the increasing ability shown to carry on a manufacturing industry is none the less evidence that the evil effects of slavery are passing away. A state of society where most of the labor was performed by slaves was only less degrading to the white laborers than to the black. Now that the old stigma upon labor is gradually disappearing, there is no reason why the industrial development of the South should not come to rival that of the North. It is the unseen things that in the long run count, and it is the spirit of a people which determines in what direction and how far its energies shall be developed.

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It is announced that omnibuses propelled by electricity are shortly to be run in the London streets. If this announcement is not premature, the horseless carriage will soon be tested under the most difficult conditions; that is to say, in the largest of modern cities and in the most crowded of modern streets. If omnibuses can be successfully run in the Strand and High Holborn, they may be run anywhere in the world; and when the omnibus is successfully run by electricity, the same motive power will be rapidly applied to other vehicles. At a recent meeting of one of the sections of the British Association, Sir Douglas Fox, the President, laid particular emphasis on his faith in the perfection of the self-propelling vehicle in the near future. To-day these vehicles are ugly to the eye, clamorous to the ear, disagreeable to several senses by reason of the motion due to the vibration produced by the engines, and difficult to steer. In the case of vehicles which use oil, offensive odors are given off, and the engine can neither be rapidly

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started nor swiftly stopped. These defects, however, Sir Douglas Fox believes to be remediable in the near future, and when they are remedied such cars will be used on all existing roads, where they will be welcomed by the highway authorities; for it is estimated, according to the London "Spectator," that two-thirds of the present wear and tear of roads is caused by horses and one-third only by the wheels. These self-propelling cars would run off the highway into farmyards or fields, and receive and deliver produce at first hand. It is possible that the predictions made in this address may not be fulfilled quite as early as the prophet expects, but it seems certain that in the course of no very long period of time self-propelling vehicles of many kinds will be in use.

The Political Issues

I.—Free Coinage of Silver

Last May apparently well-informed men in America declared that the "free-silver craze" was over, that the wage-earners and farmers were "keenly alive to the merits of the gold standard," that "faith in bimetallism, whenever this can be accomplished by international agreement, was no longer regarded as satisfactory evidence of sound-money views," that all signs pointed to "the early withdrawal of bimetallism as a panacea for our financial ills," and anticipated concurrent declarations in accordance with these views by both the great political parties.[1] It is October, and one party has declared itself by its platform in favor of international bimetallism, and only after a hard struggle was there inserted a clause affirming that the gold standard should be maintained until international agreement can be secured; the other party, by an ebullition of popular enthusiasm unequaled in any political convention since the war, has declared itself in favor of the instant resumption of free-silver coinage without waiting for international action; and although indications now point to the victory at the polls of the more conservative party, no unprejudiced student of public sentiment will venture an assured and dogmatic prophecy. What is the meaning of this seemingly sudden and popular movement in favor of silver? Those who can may attribute it to a dishonest desire to repudiate National obligations or to scale down personal debts. We cannot. We have long since banished from our theology the doctrine of total depravity, and we do not propose to let it creep back to embitter our discussions and falsify our judgments in political issues. The heart of the American people is sound. The great majority of Americans desire that the Nation shall pay its debts in full, and intend so to pay their own. Their consciences may be ill-instructed, their judgments may be erroneous, but their intentions are not dishonest.

It is our endeavor in this article first to explain the origin of this free-silver movement, and, second, to state why we think that it is ill-judged and that its success would be disastrous.

BEGINNING OF GOLD MONOMETALLISM

In 1867 a European Coinage Convention was assembled in Paris under Napoleon III. to consider plans for bringing about a uniform coinage in Christendom. It accomplished nothing but a declaration in favor of a single standard exclusively of gold. Up to that time the double standard had been the rule in Christendom, the single standard the exception. It is from this Convention that the experiment of a single gold standard for the world dates. "Bimetallism," says Dr. Francis A. Walker,[1] "is the old and well-approved monetary system of mankind. We know what bimetallism is, and what it will do. The method of its operation, the nature of its effects, are well known, and can be studied historically and satisfactorily upon a wide scale. No one knows what universal monometallism would be, or what it would do. Such a thing never existed. . . . Monometallism is only half-born. The twenty-three years during which it has been trying to make its way into the light have been years of unparalleled commercial disaster and disturbance."

It is not necessary here to trace the progress of this international movement toward a single gold standard, or consider the causes which have promoted it. It must suffice to say that one nation after another has adopted it: convinced by cogent reasons, affirms the monometallist—coerced by commercial pressure from surrounding nations, says the bimetallist. Norway and Sweden, the United States, Germany, Belgium, France, Italy, Switzerland, Greece, Holland, Austria-Hungary, Roumania, in successive years (1872–1892) adopted the gold standard. The demand for silver for coinage purposes ceased, and the price of silver bullion, regulated by demand as well as supply, answered to the decreased demand, and steadily fell from $1 (for 412½ grains) to about 53 cents, measured in gold. The demand for gold for coinage purposes steadily increased, and the price of gold bullion, regulated by demand as well as supply, steadily increased from $1 (for 25 8-10 grains) to nearly $2, measured in silver.

THE ARGUMENT AGAINST MONOMETALLISM

Under this single gold standard all values are measured by gold; and all or nearly all prices have fallen. This fall is best stated in the figures furnished by Sauerbeck's tables, which are recognized by both parties to this controversy as authoritative. He represents the normal price by the figure 100, the average price maintained during the years 1868–77, and by the following table indicates the gradual fall since that time, a fall affecting alike the great food products, both animal and vegetable, the great textiles, both woolen and cotton, and the staple minerals, coal, iron, lead, copper, etc.:

1868–77	100
1878–87	79
1886–95	68
1896	59

It is hardly possible for the unprejudiced student to doubt that a fall thus affecting all the great products and all gold countries, and beginning with the demonetization of silver, was in some measure due to the adoption of the gold standard. We have no doubt that it would have been at once greater and more rapid had it not been somewhat delayed and materially mitigated in the United States by an act providing for the coinage of from 2,000,000 to 4,000,000 of silver dollars monthly, and by reinvesting these dollars with legal-tender quality. How far, however, the fall was due to the appreciation of gold, how far to other causes, we need not here determine. Upon this question the ablest economists are divided in opinion. *Post hoc* is not always *propter hoc*. The indubitable facts are, first, that the world began to try the experiment of gold monometallism about the year 1870, and, second, that prices began a gradual decline at that time and have been declining ever since. The opinion that the change in the standard was a chief cause in producing the change in the prices is certainly not without apparent foundation, and is sustained by nearly all the best expert judgment in the world.

But this is not all. Contemporaneously with this change in the monetary standard of the world there has gone on

[1] See editorial in "Century Magazine" for July—probably, however, written in April or May.

[1] See his "International Bimetallism" for an admirable history of the currency changes.

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a change in the distribution of wealth. Its concentration has proceeded by leaps and bounds. Millionaires have multiplied. The rich have been growing richer. The material conditions of the poor have not improved in the same ratio. Envy looks upon this process with animosity, but prudence also looks upon it with apprehension. The better judgment and the worse sentiments of mankind combine to make a formidable party, hostile to the concentration of wealth, and, unhappily, too often also hostile to the men in whose hands the wealth is concentrated. How far gold monometallism is responsible for this wealth-concentration it is not necessary here to consider. We are endeavoring, not to afford a scientific explanation of economic phenomena, but to account for this really gradual but seemingly sudden rise of the free silver coinage party. And this is its cause: a conviction, shared by some of the ablest economists both of Europe and of the United States, that gold monometallism has promoted falling prices and wealth-concentration; and a strong and settled purpose to find some way to secure steadier prices and a more equitable wealth-distribution. To say that this purpose is not wholly pure, patriotic, and disinterested is simply to affirm that it is human. It has been sedulously cultivated by men interested to find a market for their silver; sometimes carelessly, sometimes deliberately, embittered by political orators not too high-minded to set class against class in their eager ambition for office or applause, and poisoned by that envy for the apparently prosperous which is perhaps the most common as it is the meanest of vices.

IS FREE COINAGE REPUDIATION?

But, however corrupted by malign elements, the purpose which in the popular mind has given volume and force to the free-coinage movement is not, in the intent and purpose of the great mass of the constituency, a dishonest purpose. The free-coinage advocate finds himself accused of a desire to repudiate National obligations. He knows—for he is often better informed than his accusers—that in 1878 Congress, by a joint resolution, adopted by a vote of two to one in the Senate and nearly three to one in the House, declared that all the bonds of the United States issued or to be thereafter issued are payable, principal and interest, in silver dollars at the option of the Government,[1] and he resents with indignation the charge of repudiation brought against him for proposing to exercise that option, of which every purchaser of a United States bond has had full and public notice. He is charged with desiring to pay in fifty-cent silver dollars debts which on their face are payable in one-hundred-cent gold dollars. He knows, and his accusers ought to know, that any debt contracted since 1878 is under the law payable in silver dollars, which are full legal tender for all debts, public and private, not in explicit terms declared to be payable in gold.[2] He knows, what his accusers ought also to know, that he does not propose to substitute silver for gold, but simply to provide more silver on the basis already existing. And he is assured by some of his leaders—we think erroneously—that the issuance of such silver dollars by the United States alone, so far from reducing their bullion value, will, by creating additional demand for silver, so enhance it as to make it equal or nearly equal to gold.[1] Those who, with us, think that the free coinage of silver would not correct, but would aggravate and enhance, the evils from which the community is suffering, and which the free-coinage advocate attributes to the demonetization of silver, should recognize the honesty of purpose of their fellow-citizens and endeavor to convince their judgment. In this respect such political speakers as ex-President Harrison, Carl Schurz, and Thomas Reed have set an example which might profitably have been followed by some preachers.

In this spirit we propose here to restate, but somewhat more fully than we have hitherto done, our reasons for advising the hesitating voter to vote at the coming election against the free coinage of silver.

THE PERILS OF FREE COINAGE

I. The argument for free silver coinage is very brief and simple. In its extreme form it may be thus stated: The demonetization of silver in 1873 has produced incalculable injury and hardship; therefore the remonetization of silver in 1896 will produce incalculable benefits. But the argument is as fallacious as it is simple. A change in the standard of values instituted when the difference between the bullion value of gold and silver was insignificant, accomplished gradually through a period of twenty years, and mitigated by the extensive coinage of silver by the United States during the major part of that time, produced great injury, not to say injustice, in the community; this fact is a very poor reason for thinking that another change in the standard of values, introduced at a time when gold bullion is worth twice the price of silver bullion, carried into effect instantly and as the result of a heated campaign, and without any financial provision for it, will produce nothing but beneficent results. The experience of the past twenty years, if it teaches anything, teaches that any modification of the standard of values should be undertaken with the greatest reluctance, carried into effect with the greatest caution, and intrusted in its execution to the wisest and most experienced statesmen.

The readiness of some of our contemporaries to prophesy—some of whom seem to have concentrated all their knowledge on the future, since they appear to have none of the past—makes us cautious. We distrust our own prescience. But, so far as we are able to forecast the future, the election of Mr. Bryan would at once make the United States a silver nation, would put gold at a considerable premium, would drive it into hoarding or out of the country, would endanger and at least temporarily seriously lower our National credit both at home and abroad, would by its expulsion of gold, if not of all circulation based on gold, greatly contract the currency, would compel creditors to enforce the payment of debts to prevent their own bankruptcy—in short, would produce a commercial disaster more widespread, if not more lasting, than any the country has ever experienced. The effect of this disaster the wage-earner would be the first to feel and from it the last to recover. Mr. Bryan does not share these apprehensions. "I am firmly convinced," he says, "that by opening our mints to free and unlimited coinage at the present ratio, we can create a demand for silver which will keep the price of silver bullion at $1.29 per ounce measured by gold"[2]—*i. e.*, at a parity with gold.

A HAZARDOUS EXPERIMENT

Now, we should as little think of recommending our readers to base their vote on our firm conviction as on that of Mr.

[1] The Matthews Joint Resolution, passed by the Senate January 25, 1878, and by the House on January 28, 1878, in the Senate by a vote of 42 to 20, in the House by a vote of 189 to 79: "*Resolved*, by the Senate (the House of Representatives concurring therein), that all the bonds of the United States issued or authorized to be issued under the said acts of Congress hereinbefore recited are payable, principal and interest, at the option of the Government of the United States, in silver dollars of the coinage of the United States containing 412½ grains each of standard silver; and that to restore to its coinage such silver coins as a legal tender in payment of said bonds, principal and interest, is not in violation of the public faith nor in derogation of the rights of the public creditors."

[2] Bland-Allison Act of 1878, providing for the coinage of silver dollars of the weight of 412½ grains, "which coins, together with all silver dollars heretofore coined by the United States, of like weight and fineness, shall be a legal tender, at their nominal value, for all debts and dues, public and private, except where otherwise expressly stipulated in the contract."

[1] International bimetallists universally believe that this would be the result of an international agreement which should include the chief commercial nations of the world.

[2] New York Madison Square speech.

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Bryan, though there is certainly significance in the fact that our apprehension of danger is shared by a great majority of the wisest and most experienced financiers, and Mr. Bryan's sanguine expectations are shared by few who are recognized as financial experts. But the doubtful voter should consider that in this honest difference of opinion the best that can be said for free silver coinage is that it is an experiment, not to say an extra-hazardous experiment, and if Mr. Bryan's convictions should prove ill founded, and the convictions of his equally honest and not less well-informed opponents should prove well founded, the experiment is one which would bring disaster to this country, and irremediable suffering and irretrievable financial ruin upon unnumbered homes. A man may hazard his own fortunes in a doubtful experiment. He will hesitate more if the fortunes of his family are also hazarded; still more if it brings those of his neighbors into peril; most of all if it creates a rational fear of peril and evokes a solemn and earnest protest from thousands of men who will be involved, in spite of themselves, in the hazards which he proposes to venture, under the inspirations of a questionable hope. If free silver coinage could be tried by a single city, county, or State, it might be worth the trial. If the rest of the country could look on, and measure the wisdom of its prophets by the record of results, if we could thus do with the silver question what we are doing with the woman suffrage question, give it a trial on a small scale, the possible benefit to many might counterbalance the possible ill to a few. But that is not the case. Having once entered on the experiment, we cannot draw back until the evil is done, if evil it produces.

It is always dangerous for a great nation to try experiments; and the greater the nation the greater the danger. The injuries produced by a mistake are always widespread and often irreparable. The more closely the subject matter of the experiment enters into the life of the people, the more cautious will the wise man be about trying the experiment. Nothing enters more closely into the life of the nation than its standard of values. With nothing is it more perilous to experiment. There is no conceivable subject upon which a mistake would or could produce greater suffering. Whatever the evils of gold monometallism—and we believe that they have been serious and widespread—it is safer to endure them than to hazard a sudden change in the standard of values, without prevision of its probable effects and careful provision for them.

MORAL OBJECTIONS TO FREE COINAGE

II. The moral objections to the free coinage of silver appear to us even more serious than the economic objections, though inextricably interwoven with them. We have expressed our faith in the honest intentions of the great mass of voters who make up the free-silver party; but, however honest their intentions, we fear that the result of their action, if they were to carry the election, would be one of great practical injustice. It is true that Congress has explicitly declared that the Nation's bonds are payable in silver at our option. It is true that silver is a legal tender for all debts, public and private. But it is also true that we have more than once declared that it is our purpose to keep gold and silver at a parity,[1] and if now by our action they are no longer kept at a parity, if gold coin goes up and silver coin goes down, while we should fulfill the letter of our contracts by paying our debts in silver, could we say that we had truly fulfilled their spirit, or had even lived up to our pledge to do all in our power to give our silver dollar a purchasing value equal to that of gold? If, as the result of the election, every manufacturer and merchant were to mark up his goods twenty-five per cent., and every landlord his rent, and every coal-dealer his coal, and the Standard Oil Company its light, would the wage-earner suffer no injustice merely because the silver dollars in which he would be paid are legal tender? It is this anticipated injustice that the too indiscriminating anti-coinage advocate has in mind when he talks of repudiation and dishonesty and the old law, Thou shalt not steal.

There are two principles by which we may well be guided in times of moral perplexity. The first is, It is rarely morally wise to do to another what he thinks unjust. The second is, It is never morally right voluntarily to enter on a course of action as to the justice of which the actor is himself in doubt. These principles are as applicable to nations as to individuals. The creditors of the American Nation, almost without exception, would think themselves unjustly dealt with by the American people were we first to establish free silver coinage and then to pay off our bonds in silver dollars. It would be in vain that we cited the joint resolution of 1878, declaring our bonds payable in silver at our option. They would reply by citing our pledge to keep gold and silver at a parity, and they would have reason for accusing us of having broken it. Even if we could defend our honesty to our own satisfaction, we could not defend our honor to theirs. We should not have provided "things honorable in the sight of all men." Nor should we have provided things honorable in our own sight. Is it right to abandon our past endeavor to keep gold and silver at a parity and to enter on the free coinage of silver, trusting to a "firm conviction" that gold and silver will come to a parity? On this question the Nation is divided in opinion. The difference of opinion is not merely economic, it is moral. Division of opinion in a nation is like uncertainty of judgment in an individual. However certain the individual may be upon the moral merits of this question, the Nation is not certain. And that incertitude is fatal to the action proposed. A democratic community may enter on a course of action concerning the political or economic expediency of which it is nearly evenly divided. But it ought not to enter upon a National experiment if a large proportion of the people regard it as immoral or even of doubtful morality. In such a case it should wait until discussion and education unite the conscience of the Nation. It is better to bear the ills inflicted by what half the Nation regards as the injustice of a past generation than to attempt their remedy by a policy which is regarded as unjust by the other half.

THE FREE-COINAGE LEADERS

III. A reconstruction of the currency of a nation is perhaps the most delicate and difficult of all political tasks. It requires for its successful achievement experience, not enthusiasm, and caution, not optimistic courage. But the qualities of experience and caution are exactly the ones in which the leaders of the free-silver movement appear to be lacking, while the qualities of enthusiasm and optimistic courage they possess in excess. The Convention which nominated Mr. Bryan is typical of the constituency, and Mr. Bryan is himself typical of the leaders. The Convention was swept by a wave of impassioned enthusiasm into an act quite unpremeditated by the majority of its delegates. Its fortunate selection of Mr. Bryan instead of such a leader as Senator Tillman was due rather to popular instinct than to careful consideration. Mr. Bryan, the chosen leader, is a man of popular sympathies, strong convictions and the courage of them, high personal ambitions, and those qualities of imagination and emotion which make a magnetic speaker, but are rarely combined

[1] By the Sherman Act of 1890: "It being the established policy of the United States to maintain the two metals at a parity with each other." The pledge was repeated in the law repealing the Sherman Act.

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with that sobriety of judgment and caution in action which are the foundation of a great statesman. "It is my firm conviction" serves temporarily a good purpose as the foundation of a popular speech, but no purpose at all as the foundation for executive action in the President of a great Nation. The plan proposed by this party and the personnel of the party harmonize. The plan is to change by a stroke of the pen a financial structure which has been a quarter of a century in process of construction, because the party believes it has worked injustice; and the men who propose to make the change neither ask nor desire the counsel or co-operation of the great masters of finance, in order to prevent the ruin which a too sudden change in our currency *might* produce, and which an overwhelming majority of the experts think it *will* produce. Whether, if Mr. McKinley is elected, he will make a vigorous endeavor to secure that international bimetallism to which the platform pledges his party remains to be seen; but, as a long-time believer in bimetallism, with a conviction which recent discussions have only served to strengthen, it is our "firm conviction" that it would be safer to trust the question of a readjustment of the currency on a sounder basis than our present one to the possibly too cautious temper of Mr. McKinley and his advisers than to the certainly too eager and unhesitating temper of Mr. Bryan and his advisers.

For these reasons we advise the doubtful voter to cast his vote this fall against the free coinage of silver. The consideration of the other issues involved in this campaign we reserve to succeeding issues of The Outlook.

The Pope on Anglican Orders

The full text of the Papal Bull relating to Anglican orders, which is summarized in another column, shows, as was anticipated by all careful students of the question, that the hope of securing any concession of claims on the part of the Roman Catholic Church was from the start wholly without foundation. There has been during the past fifteen years a notable reaction in the English Church toward what are known as High Church views. The Bishops, owing to the fact that both Mr. Gladstone and Lord Salisbury sympathize with the High Church party, are now advanced Churchmen in an overwhelming majority. The elaboration of service has gone on in all parts of England, and in many places ritualistic practices have succeeded the ancient simplicity. A small body of very advanced Churchmen under the leadership of Lord Halifax have gone so far that it is difficult to draw the line between their position and the Roman Catholic position, and this group of people have been hoping to gradually bring the English and the Roman Catholic Churches together by securing some concession from the Roman Catholic Church on the question of the validity of English orders. The refusal of the Roman Church to recognize the validity of English orders has been the great stumbling-block in the way of many advanced Churchmen who would otherwise have become Roman Catholics. The Roman Catholic Church has steadily insisted upon the reconfirmation of all converts from the English Church and the reordination of all English clergymen who wish to enter the Roman priesthood. A good many Roman Catholics have coquetted with this body of advanced Churchmen of late years, and are in a measure responsible for the belief which gained ground that the present Pope might be induced to modify the historic policy of the Church and let down the bars to English Catholics. As a matter of fact, the Pope could not have done it without concessions which would have gone to the very core of the claims and pretensions of the Roman Catholic Church, and Leo well says in his Bull that the question submitted to him was already decided before its recent revival. The English Catholics in the Established Church must now choose between remaining in what they have practically conceded to be a schismatical position, or going over, as Manning and Newman and many other members of the same party did years ago, to the Roman Catholic body. A sharp and decisive line has now been drawn between the two Churches; a great deal of fog has been blown away; and the advanced Churchmen cannot escape a decision which will doubtless deprive the English Church, to its advantage, of many who do not really belong to its fold. The Pope's decision is not only logically in accordance with the consistent policy of the Roman Catholic Church, but it is also of great advantage to any real movement towards Christian unity. That unity will not come along the lines which English Catholics have sought; it must be spiritual before it can become organic or formal.

The Pope's frank declaration will also clear the minds of a great many people with respect to the true affiliations of the English Church. Nothing has been more incomprehensible to intelligent students of the religious life of the English people than the vain attempt of a small body of advanced Churchmen and ritualists to make the fundamentally Protestant Church of England Catholic in the narrow sense of the word. The English Church is, as has been so often said of late, a true branch of the Catholic Church, but it is none the less, in spirit, in history, and by race tradition, a Protestant body. It cannot be anything else without a surrender of its historic standards, a violation of its historic spirit, and a gross infidelity to its historic past. Without the exercise of private judgment, and the recognition of the validity of the action of the individual conscience, the English Church could not have been. When it ceases to be Protestant, it will cease to represent the spirit, the convictions, and the history of the English race —Protestant, not in the narrow sense of the term, as the creation or result of a protest against certain idolatrous practices and certain ecclesiastical usurpations, but Protestant in the assertion of religious liberty in harmony with ecclesiastical order. Nothing shows more clearly the unreality of the advanced Catholic movement in the English Church than the attempt to separate that Church from all sympathy with or recognition of the tremendous moral and spiritual life of the English people expressed through the Nonconformist churches, and to bring it into close sympathy and communion with the Roman Catholic Church, which has now again formally denied the validity of its orders, and the remote Greek Church, with which it has almost nothing in common save ancient historic tradition. To turn away, as some of the advanced English Churchmen have done, from the religious life of England, expressed through the Nonconformist Churches, and strike hands with bodies so alien as the Roman Catholic and the Greek Churches, has been the height of folly.

It will be well also if some members of the English Church are able to learn another lesson which lies written very clearly on this action of the Pope. That action is characterized by English Churchmen, justly, as a great piece of assumption, a cool claim to the position of infallibility, and the consequent authority to deprive a great historic Church of its spiritual order and significance. Those English Churchmen who are in the habit of putting forth the claims of their own Church in arbitrary and exclusive terms will do well to remember that, in the thought and to

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the conscience of Nonconformists in all churches, they but reassert pretensions kindred to those of the Pope; they claim for themselves the same kind of authority which they resent when it is claimed by the Pope. Christian moderation is imposed upon all men who claim exclusive religious privileges and the exclusive command of religious authority. Bishop Potter's words, spoken in this city last week, may well be laid to heart:

"The Christian world has learned to read and think. It is a jury before which the claims of ecclesiastical systems must needs be arraigned, whether they will or no. It has not lost—this clear-seeing, modern age, as some doleful pelicans upon our ecclesiastical housetop would fain have us believe—the instinct of faith or the ready mind and will to obey the Eternal Voice. But it must be clear that you and I, and all others who claim to be the organs of that Voice—the representatives of a divine authority—have some other justification for such a claim than the colossal audacity with which we make it."

The Commonwealth

X.—The Mother

It is no false sentiment, no mere poetic enthusiasm, no specious flattery of woman offered in lieu of justice, which affirms that the office of mother is the most sacred and the service of mother the highest upon earth. It is a demonstrable philosophical truth.

For, so far as we can judge from the indications afforded by our fragmentary life, we are put here for no other purpose than to rear and train children for this life, and children of a larger growth for an unknown hereafter. We are here *in transitu*. We are passing through the primary stages of our education, the future stages of which, as they transcend our experience, so they are beyond our knowledge. The child is born, reared, trained, comes to maturity, marries, is given in turn children to rear and train, and so the process goes on in ceaseless cycles from generation to generation. And, in the order of nature, when the youngest child has grown beyond all need of parental tutelage, and has begun to rear and train children of his own, his parents have reached the allotted term of human life, and pass to the stage beyond. Thus life is the end of life. We live only that we may ourselves be prepared for life, and may in turn prepare others who have been intrusted to us. And this preparation begins and is carried through its most important stages in the family. School and college are only, as it were, annexes to the family and subordinate to it. How utterly inadequate are all substitutes for the family is demonstrated by orphanages, asylums, and the like attempts to provide an institutional makeshift for the missing parent.

All things else in life are thus seen to be ministries to the home, which is in turn a minister to childhood. The education of children is the end; all other activities, energies, instruments, vocations, services, are means contributing to this end. Government is to protect us while we are carrying on this work of character-building; commercial industries are to furnish a physical basis of adequate life while the soul is a-making; medicine is to keep the soul-house in repair until the earthly stage in the process is completed; even what we call the institutions of religion are but servitors of the home, assistants of mother and father. With this agree also the sacred writers, who tell us that the object of the Bible is that the man of God may be thoroughly furnished unto all good works, and the object of the Church that we may all come unto a perfect manhood in Christ Jesus.

The superintendent of this work of character-building in its earliest stages is the mother. She begins to form the child before as yet it is born. She is its mystic creator. As her body nourishes its body, so her soul nourishes its soul. It is a part of her. And when its independent life begins, it is still of all offspring the most dependent on the mother who has given it birth. It lies first in her arms, looks first in her face, catches earliest the expression of her eyes, instinctively imitates her movements, speaks first her name. The mother lays the keel of the soul, and this determines all its future. The subsequent work of father and teacher is determined by her previous work, and must in no small manner conform to her architectural plan or no-plan. Great men are often the sons of little fathers, but rarely the sons of little mothers. The mother's work is rightly esteemed the supremest work, because all other work is but instrumental—hers is the final end. As all the government of the hive is to protect the queen-mother, so all government among men is to protect the homes, that child-training may go on therein in safety. As the seemingly lawless flights of the birds are in food-gathering for the fledgelings in the nest, and their song is to cheer the mother with love in her patient brooding, so all the industries of life are that our homes may be supplied and nurtured, and all our joys that we may be stronger, cheerier, healthier to impart to our children the exuberant life the All-Father has imparted to us. The babe is indeed king: for farm and factory, President and Congress, college and cathedral, all exist for home and mother, and home and mother exist for the child.

Woe to the wife who refuses to be mother, who, dreading the pains and sacrifices of motherhood, refuses the sacred service to which God summons her! The willfully childless is the worst of all idlers; nor can any other service, be it what it may, compensate for the wife's deliberate refusal to render mother-service to the world. Woe to the mother who abdicates her office, and leaves a hireling to perform the service which every child has a God-given right to expect of its mother, unless positive incapacity thwarts the maternal desire! Alas for the mother who, left dependent upon her own exertions for the support of herself and her little ones, is compelled to be both father and mother to them, and is perpetually distraught between the conflicting duties laid upon her of gathering food for her fledgelings and brooding them in the nest! Woe to the mother who rejects the sacred joys of maternal service that she may give herself to the pleasures of Society, or turns aside from the sacred duties of motherhood to politics, breadwinning, philanthropies, or even what we call the offices of religion! True, she must not immure herself if she would be a true mother. If she would give her life to her child, she must go into life to receive its ministries, that she may minister them again. But society must be subordinate to the home, and is sacred only as it serves the home. There are those who believe that she can be a better mother if she will take the full duties of citizenship, and add to the administration of the home the responsibility for the administration of the State. That is not our opinion; but this is not the place to consider that question. It must suffice to say that no subtle temptation should be permitted to seduce the mother, no inferior duty to summon her, from the fulfillment of her office. If she turns aside from motherhood, neglecting its offices, that she may add to the wealth of the household by her toil, or to the wisdom of the State by her counsels, she turns aside from a higher to a lower service, from that life which is the end of all living to those activities which exist only that they may minister to that life. Of all service to the Commonwealth, the service of mother is the supreme service. She is Queen.

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The Prospects of Religion in India

By P. C. Mozoomdar

IN such a museum of religions as India presents, it is impossible to lay down a definite prospect for each of them. And the impossibility becomes all the more hopeless when it is remembered that these religions are in every stage of development, from the grossest fetishism to the most subtle esoteric philosophy.

Let us begin with Mohammedanism. The uncompromising monotheism of the Mussulman is a standing proof that a great pantheon of gods and goddesses is unnecessary for popular faith in India. The sixty millions of our Mussulmans are from all classes of society, more from the lower than from the higher, and there is no doubt that the great majority of them are converts from Hinduism, made when India was a Mohammedan empire. The last census shows that they are on the increase. It is admitted by everybody that in point of strict and sincere faith, of unity, organization, and fierce enthusiasm, they are unequaled by any community. One hears still of Hindus, and even of Christians, turning Mohammedans now and then; but the fewest converts that the missionaries make are among the Mohammedans, and one never hears of their embracing Hinduism; perhaps they could not even if they would—they would not be accepted by the Hindus. Nor are they devoid of a sort of life. They constantly change into stricter orthodoxy and more rigorous forms of simplicity in doctrine and life. Shias become Sunnis, Sunnis become Wahabees. Some become Sufis, some become Babis. Within our own recollection great districts in eastern Bengal turned Ferazis, a sort of Puritan zealots who defied the authority of the landowner and the police, and created quite a concern in the official mind. Only the other day the Mahdi hurled his fanatic thousands into the settled provinces of Egypt, and produced quite a stir in the minds of his fellow-believers in India. Islam is far from dead. No, not dead, but marvelously unprogressive. The sixty millions of Indian Mussulmans practically live their religious lives in the seventh century. They watch the phases of the moon, make their five daily prayers, keep the fast-days of Ramzan and the feast-days of Mohurrum, make the Hajjat Mecca when they can afford it, and hate the infidel-kaffir with whole-souled integrity. To the Indian colleges the Mohammedans send the fewest students, to the Indian services they furnish the fewest officials, and in Indian popular organizations their representatives are all but absent. They keep aloof from public competitions, they show little inclination to avail of the advantages of modern life, they are backward even to accept the favors which the Government specially holds out to them. They are indolent, easy-going, proud, brooding sullenly on the memories of their by-gone power, and calmly ignoring the twelve hundred years behind their back. Their intelligence varies. Near the old cities of Delhi, Agra, and Lucknow, all over the Punjab and Sindh, in the principalities of Hyderabad and Bhopal, they are not inferior, often superior, to the Hindus. They could have great influence if they chose. But they do not choose; they are content to be exclusive and listless; and the little public spirit they have they use in fomenting race antagonisms which often break out in sanguinary riots. The one great reformer among them just now is Syed Ahmed, Khan of Alighar, whom the Government has knighted. He is an educational, religious, and political enthusiast. His Mohammedan College at Alighar is an admitted success. His religious ideas are looked down upon by influential Mussulmans as heterodox and suspicious. His political achievement has been to foster among Hindus and Mohammedans greater bitterness of animosity than ever existed before. Thus circumstanced, Islam, though strong, has little in common with the people. It is feared by the English and native races, but it is neither regarded nor imitated. The monotheism it teaches Christianity teaches also, and the old Hindu books teach with greater effect. The virtues of temperance and simplicity it inculcates the Hindu naturally possesses in a large measure. The fierceness and unprogressiveness that characterize it are utterly contrary to the genius of the Hindu. Islam, therefore, though powerful, has little prospect in forming the Indian religious future.

It is as difficult to define Hinduism as to define Christianity. Yet the line between the Hindu and the non-Hindu is about as clearly drawn as between Christian and non-Christian. The small subdivisions of sect in which the popular religion is broken up range themselves under some known form or other, and these forms are easily recognizable under the generic name of Hinduism. Now, the Hindu religion, both in its doctrinal and ceremonial aspects, is nearly as great a force as it was when the English came a century and a half ago. The teachings and rites are numerous and diverse in different provinces, and some of the provinces are bigger and more populous than most States of the American Union, but the spirit of Hinduism is everywhere the same—half-social, half-ceremonial, altogether national, pervading every detail of life, and forming withal a religion which makes a singular homogeneousness of life. Until the Indian nations change into something very different, the Hindu religion cannot change, at least in the missionary sense of the word. But it can and does change in an evolutionary sense. The spirit of Hinduism is essentially orderly and law-abiding, classical and conservative; it cannot be hurried, cannot be proselytized, but is singularly elastic notwithstanding, and able, if rightly handled, to accommodate anything. People say pantheism is essential to it, or polytheism, or caste distinction. Witness what Buddhism accomplished in abolishing all these, even before Asoka ruled the Indian empire in 300 B.C. It was not the political power of Buddhism that converted India and silenced the Brahmins. It was the moral, religious, and national spirit of Sakya Muni's system that changed the faith of the country, made the imperial power its ally, and maintained the great work of popular conversion. If only Buddhism was theistic instead of agnostic, it would surely maintain its ground in Upper India down to this day. Witness what Sikhism did in the Punjab, or Vaishnavism in Bengal, or the teaching of Kabir all over the bigoted Northwestern Provinces in the sixteenth and seventeenth centuries. Caste rules were abolished, pantheism, polytheism, even the authority of the Sastras were set aside, and yet the reforms were all within the limits of Hinduism. How? Because Gautama, Nanak, Kabir, Chaitanya, and others who worked in their lines were men of the people, not aliens. In them all the national, ethical, and spiritual instincts found representation; and hence the people accepted their revolutionary teachings, which it is difficult to make them accept even in these advanced times. Hinduism is notoriously susceptible to outside influences, but it is also open to sudden recoils. Perhaps you have heard of the immense changes which have come over Hindu society since the advent of the English. These are changes easily observable by foreigners, because they affect the only classes with whom they come in contact—I mean "the upper ten;" but these are somewhat superficial changes, confined, too, within a small area of the surface. For English education, which causes the change, is availed of by comparatively a few of the higher castes; the great bulk of the people are practically untouched by it. Then, again, it is not a religious change at all, but a violent reaction against the extreme rigor of certain caste rules, chiefly in matters of food and drink. The unsettlement of ideas which English education has brought has, however, introduced a freedom of personal indulgence in the younger generation which any one may notice. The education, being purely secular, has displaced not only much of the old faith, but all faith whatever, and not a little of sound moral principle along with it. The early educationists, men like Lord Macaulay, Lord Bentinck, and Sir Charles Trevelyan, Christian mis-

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sionaries like Duff and Wilson, were misled by the false freedom. They congratulated themselves on the approaching dissolution of caste and idolatry as the speedy fruit of the English education they gave. They did not foresee that the dissolution of caste and polytheism would mean the disappearance of all religion, and the importation of modern materialism and nescience, and artistic immorality. The utter philistinism of the average European who comes out to this country to make his fortune only adds to these evils, and a susceptible, imitative people, like the high-class Hindus, thus get launched into a transition without hope of landing on any solid improvement whatever. The Christian missionaries, and we in the Brahmo-Somaj, have taken advantage of this state of transition to influence large numbers towards a simpler and more living religion, but we are only a mere handful in the great wilderness of Hindu society. What is the result? Why, just now there is a reaction equally strong against the reaction I have spoken of. You hear of Hindu revivals in all directions, brought about, not by orthodox and illiterate Brahmin priests, but by graduates and educated enthusiasts who have run to the other extreme of rebounding orthodoxy. They decry all Western ideas as thoroughly bad, and praise everything Indian as perfection itself. Erratic geniuses like the late Madame Blavatsky and the brilliant Mrs. Besant, finding their opportunity, have hastened to the aid of our reactionaries with such recreant resources of supernaturalism and necromancy as this so-called theosophy notoriously abounds in. For the time the old bones of exploded superstitions rattle with a seeming return of life, and there is quite an agitation of a contrary change among those very classes about the great improvement of whose ideas you got such flattering reports a little while ago. Now, all this movement backwards and forwards is only a passing phenomenon, a stir and a breath on the surface waters of the deep Hindu life, showing rather what it is capable of than what it has actually achieved.

That the Hindu religion stands in imminent need of some great reconstruction is proved by the fact of the many societies, formed under many names, in all parts of the country, with a view to give a purer form to the national faith. The Brahmo-Somaj is the first as well as the most progressive of these societies, but the Brahmo-Somaj itself needs to be reconstructed. Under what name and in what form the future religion of India is to perpetuate itself remains to be seen. But, whatever the name and form be, from nearly half a century's experience, certain characteristics of the coming Hinduism suggest themselves. The leading traits of the national conception of God will have to be preserved. Too much of the Semitic and anthropomorphic idea has been imported; and though, indeed, the highest conception of human nature must enter into what we think of God, yet the Hindu vision of divine immanence, as well as divine transcendence, shall never be renounced in India. "He is like all things, unlike all things, in all things, beyond all things; we know Him, yet we know Him not." That is the Hindu conception. Religion in India must always inculcate the Hindu order of spiritual character. Intense meditativeness, devotional ecstasy, and the insight of wisdom make the essentials of that character. Of course there is morality connected with it, but the type of Hindu ethics is necessarily ascetic and self-annihilating. However much Indian religious reform be liberalized by European ideals, it will be a dangerous thing at any time to forsake the old, simple, abstemious standards of Eastern life. Nothing has made such a havoc on the reputation of modern religious teachers and their converts as the thoughtless adoption of European luxuries, especially of food and drink. Another distinctive trait of Hindu life is its humanity. Intolerance, persecution, are foreign to the Hindu ideal. "As the bee gathers its nectar from all flowers without injuring their beauty or fragrance, so gather truth from all sources." That is the Hindu precept. The bitter antagonism to Christianity observable in some classes of modern Hindus must not be mistaken as the attitude of the great bulk of the community.

The last thing I shall speak of is the conservation of social customs. The Hindu social system is the natural growth of the character and genius of a great people from dateless antiquity. It may be modified; it has been repeatedly, to suit the exigencies of the times; but, granting all its faults, it cannot be demolished.

Now take, for instance, the institution of caste. It will be absurd to think that the insuperable class distinctions and arbitrary rules now imposed by custom on every detail of life can be retained forever. These are giving way of themselves, and must go. But it will be equally absurd to suppose that the ancient and natural distinctions between the various orders of Hindu society, as clearly separated as the highest and lowest types of humanity ever were, could be leveled and abolished without the gravest harm. In some elastic and variable form caste will remain. Take, again, the seclusion of the Hindu woman. In every part of the country, even among very orthodox classes, female education is making headway. In all there are about 6,753 girls' schools in the whole country, and about fifteen per cent. of the female population are regarded as of school-going age. Wherever English influence in any form penetrates, woman ceases to be a slave. Education, the thin end of the wedge, applied to any condition of society is bound to elevate her sooner or later. But alongside of this growing education there is a growing and strengthening prejudice, widely, one might almost say nationally, felt against what in England they call the New Woman. The English ideal of advanced female education—I mean the racing, chasing, bicycling, electioneering ideal—will never flourish in India. The zenana as a prison will be broken up, but as the abode of the quieter, sweeter, purer graces of the educated woman will continue.

Whatever be the prospect of Hinduism, it will have to adapt itself to the universal principles, the catholic, many-sided culture, which now enter into every scheme of widespread reform. India is welcoming all advanced principles of the West, political, social, and scientific. She dare not ignore what is highest and deepest in Western civilization—namely, its religion. We have no faith, therefore, in what Sir William Hunter says about an Indian Yogi (ascetic) springing up some day and leading the whole nation astray with some plausible paraphrase of traditional faith. Such a man is sure to have some following, perhaps a large following, like the late Ram Sing Kuka, of Amritsar, but modern Hindus are so deeply divided in education and tastes that he cannot possibly make anything of the whole, or even the larger part, of the nation.

These general characteristics need not be confined within the limits of Hindu religion alone. Every religious community that aims at any future will have to bear them in mind, and none more than the Christian community. The prospects of Christianity are unbounded in India. But it will all depend upon what you call Christianity. The creeds, confessions, councils, degrees of church authority, have no spiritual interest for this country. The quarrels and animosities of Christendom are a reproach to its religion. But Christian character, Christian spirituality, self-sacrifice, the spirit of progress, and the service of man have an endless interest, and when all these and untold other virtues are summed up in the divine humanity of the founder of the Christian faith you place before the modern Hindu a model of religious life which some day or other he is bound to accept. Already among the thoughtful classes there is an undisguised admiration for Christian literature and thought; it is not merely a passive feeling, but the new Indian civilization is being formed to-day by the influences of Christian countries. If Christian teachers will insist upon the essential excellences of their faith, and leave the intricacies of dogma, ceremony, criticism, and church polity to take care of themselves, they will introduce a new epoch into the history of Christian missions in India. The Christian religion, in its action in sundry times and upon diverse races in the East and West, has produced so many forms of national faith and national organization that it is impertinent to ask whether all its capacities for fresh development and original adaptation are exhausted. Can there not be a new Christianity in India? Take the spiritual principles, the elements of holy aspiration and life in the Bible, take

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the prayers, experiences, and ideals of the apostles, fathers, and saints, and can you say that the Christian religion as shadowed forth therein has been sufficiently embodied and worked out in the history of the Christian Church, great as that history has been? If not, but if, on the contrary, the sense of shortcoming between the actual and ideal is greater than ever at the present moment, and if the spirit of the unsatisfied Christ demands that new departures should be continually made in theology, in devotion, in organization, in reform, and in good works of all kinds, and if in addition to all this it be a fact that in India a great and ancient people presents a religious literature, a religious constitution, and possibilities of religious development not surpassed by any other nation in any other land, why should not the advocates of Christian religion, to whatever sect they may belong, make a joint effort to open out a fresh opportunity in this country, in order that a fresh national church may embody itself out of the virgin resources and untried possibilities of the simple but eternal principles established by Jesus Christ?

"Look to the Bible on the one hand," says Stanley in his lectures on the Eastern Church, "and history on the other; see what are the points on which the Scriptures lay most emphatic stress; think how much of the sap and life of Christendom has run to leaf, not to fruit; remember how constant is the protest of Scripture, and, we may add, of the best spirits of the universal Church, against preferring any cause of opinion or ceremony to justice, holiness, truth, and love; observe how constantly and steadily all these same intimations point to One Divine object, and One only, as the center and essence of Christianity—we cannot, with these experiences, hesitate to say that if the Christian Church be drawing to its end, or if it continue to its end, with no other objects than these it has hitherto sought, it will end with its acknowledged resources confessedly undeveloped, its finest hopes of usefulness almost untried and unattempted. It will have been like an ungenial spring cut short in full view of the summer, a stately vessel wrecked within the very sight of the shore." I aver that preferences for opinion, ceremony, and ecclesiastical authority have been most indiscriminately indulged in among our people here, and the result of it all is an utter absence of understanding, a complete alienation of religious feeling, between Christian teachers and the representatives of the people. Though, indeed, I do not venture to state that "justice, truth, holiness, and love" have been absent, I feel no hesitation in saying that the standard of these divine virtues has been lower than the standard of theological orthodoxy and pharasaic exactitude. It is not meant to insist that European Christians who come out here are to forego their religious usages. But, in serious earnest, I ask, Are you prepared to renounce your doctrine of "blood and fire"? Will you modify your sacramental demands? Will you spiritualize the whole scheme of the fall of man and the atonement of sin? Are you, in short, prepared to make the example of Christ the only law of religious life, and the code of New Testament commandments the only test of spiritual character? If you are so prepared, the foundation of a national Indian Church is a most hopeful prospect.

A seething variety of forces struggle for mastery in Hindu society. Old superstitions, the animism and fetishism of the primitive races, are not yet dead, though unapparent. The spirit of reform which has repeatedly produced convulsions from the time of Sakya Muni to the latest religious agitator in the Punjab or Guzrat is as active as ever. The Vedas and other old books show a strong current of monotheism running against an equally strong current of pantheism and nature-worship. The strongest feelings of race-exclusiveness contend with a revolutionary impulse of universal equality which has often set aside every distinction of caste whenever a man of religious genius arose. Secluded and depressed as undoubtedly the other sex is, individual women, like Ramabai, and greater than she, have repeatedly proved that the Hindu woman conceals in herself great possibilities and powers. While the princes and nobility are besotted in every form of Oriental voluptuousness, while new luxuries and refined immoralities are being poured in a flood from every European country, the ancient ascetic instincts of the *Sanyasi* unexpectedly assert themselves in hundreds of men, young, and rich, and well read. On the other hand, English education and Western science train up thousands from the better castes into semi-Europeans, and the desire of foreign travel seizes some of our finest men; on the other hand, every slumbering racial prejudice is revived by violent agitation, and all modern ideas and innovations are denounced as unmitigated evil. What profound unrest such a conflict creates in vast races of two hundred and eighty millions of men whose undimmed religious instincts lend themselves to every kind of opposite influences and precepts, I leave you to imagine. Every existing religious system is powerful, none preponderant. Every one has possibilities and prospects, yet none can make sure of its future except by faith. Which of them will triumph? That which is gifted with the spirit of perpetual renewal and readaptation, which has the courage of sacrificing names and symbols to substance and spirit. That which is so simple and yet so complex, so loving and apostolical, yet so authoritative and definite as to meet all divergencies of spiritual need, and rule all darkness and disorder of the undisciplined masses by a patient faith in the natural law of progress. Only the Spirit knows the great secret of the future.

Industrial Training for Girls

In the Public Schools of France, Switzerland, Germany, and England

By Jessie Patterson

My knowledge of the French system of sewing dates from the summer of 1894, when I had the pleasure of visiting ten of the schools which are under the direction of the Government in Paris, the department of public instruction called "Direction de l'Enseignement Primaire," also two that are conducted by the "Société pour l'Enseignement Professionelle des Femmes."

In the École Maternelle, where the children are received at the age of two and a half years and remain until they are six or seven, I found that the rudiments of sewing were taught on pricked cards and canvas, the children often making their own designs and executing them in colored worsteds. Even at the age of five and six years the pencil and the needle are taught and used in connection with one another.

The next grade, the École Primaire Élémentaire, is divided into three classes—girls from six to nine, from nine to eleven, and from eleven to thirteen years. Here drawing and sewing are taught simultaneously, the former including not only designs for embroidery, but for various forms of industrial work, porcelain, jewelry, book-covers, etc.

In the sewing classes the stitches are first taught upon small pieces of material of good quality adapted to the fine work which was required of the pupils. In the school which I visited in the Rue des Volontaires, a very simple method of preserving the work was used. A box, possibly two feet long, one foot deep, and one and a half wide, was divided into small compartments, the number corresponding to the number of lessons given during the year, and in these the models executed at each lesson were placed. The models were not more than four inches long, and varied in width, sometimes being square and sometimes not more than half of the length. Each model had a gummed label upon it, on which the name of the girl and the mark given her work were written. After the necessary stitches in plain sewing had been conquered, feather-stitching, mending, and simple embroidery were learned. The application of the stitches was first taught on baby-clothes, which were less wearisome than large garments, and consumed less time and material.

In the second class the pupils are taught to take measures and to draught a round waist. In the third they are taught the theory and practice of draughting a basque waist, and the cutting and making of the same. In a sup-

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plementary class, which in the fourth year girls are permitted to enter by examination, they are taught further draughting of patterns, and the making of baby-clothes.

The next grade, the École Primaire Supérieure, must be entered by competitive examination. There are but two schools of this grade in Paris for girls, although advanced classes corresponding to them are attached to some of the Écoles Primaire Élémentaire. To enter these classes the pupils must be over twelve and under fifteen years of age. Over sixteen hundred girls were receiving instruction in these schools and classes. Sewing and industrial training were continued in them on the same lines as in the former school.

The Écoles Professionelles I found most interesting. Six for girls and six for boys are supported by the Government in Paris, and many have been opened in the provinces. Two also are under the support and management of the Société pour l'Enseignement Professionelle des Femmes, founded by Madame Eliza Lemonnier in 1862. These are designed at present to serve as models in methods and their application; and as the Government has adopted the principle of manual and professional training, the society is turning its attention to the development of other branches of employment for women.

To Madame Lemonnier is due primarily the growth of practical education given by the State in France. She was born in 1805, and from early youth was interested in the development of thought and life, especially that of women. In 1848, during a winter of great distress, caused by the Revolution, she opened a workroom, where more than two hundred mothers of families received employment, which enabled them to support those dependent upon them. She then discovered how incapable the women were of helping themselves in practical work, and her first resolutions were formed to assist them to the extent of her ability. In 1852 some ladies assisted her in sending girls to an institution conducted by Fräulein Hildebrand in Frankfort-on-the-Main, and in 1856 eighteen ladies met in her parlor to found the Société de Protection Maternelle. In 1862 this was further developed, and it received the name of Société pour l'Enseignement Professionelle des Femmes. The first school was opened in October of that year, and a second one in 1864. The Exposition of 1878, when these schools received a gold medal, brought their work into notice; and in other countries, Switzerland, Belgium, and Italy, as well as in the large cities of France, professional schools were opened. The municipality of Paris speedily followed their example and opened its first professional schools, taking some of the buildings, and adopting the division of time and arrangement of studies of the Lemonnier schools.

The school year lasts from the fifteenth of September until the first of August. The day begins at half-past eight o'clock, and three hours are spent in the class-rooms, the time being given to simple branches of study, elements of natural and physical science, principles of bookkeeping, drawing, hygiene, and domestic economy, sewing and cutting, gymnastics, the practical teaching of cooking, and foreign languages, which are elective.

At half-past eleven breakfast is taken, in a few cases the pupils returning to their homes, but more often bringing their food to the school, where it is heated for them. A large dining-room is also provided. At one school which I visited it was obligatory to take the breakfast prepared by the school, when soup, meat, and vegetables were served for seven cents. At half-past twelve the girls enter the workrooms to receive, under professional teachers, instruction in dressmaking, cooking, laundry-work (ironing and cleaning), corset-making, tailoring, embroidery, drawing and industrial designing, and also the principles of business knowledge—an instruction which enables so many Frenchwomen to be valuable assistants in the commercial life of the family.

During the school year the pupils devote nine entire days to the kitchen, in three periods of three days each. In the morning they go to market, they then prepare the breakfast for themselves and three teachers, including the directress of the school, and the afternoon is devoted to the arrangement of the kitchen utensils, and all that pertains to the care of meats, vegetables, etc. These schools are entered by competitive examination, and the pupils must be not less than thirteen years of age. The course for the manual professions (as they are called) or trades lasts three years, and for the artistic professions four years.

In one school, that of the Rue Bossuet, a very interesting course of lectures on the history of costume was given by one of the teachers, the pupils being obliged to write them out and illustrate them; many of their note-books showed most remarkable skill. Diplomas are given at the close of the course, and I was told that graduates were never at a loss for positions.

For the first three months of the first year the time was devoted, in the sewing department, to the perfection of the stitches, usually on small pieces of material. Then underclothes were taken up, and the latter part of the year dressmaking was commenced. In the second and third years the work was done almost entirely for orders, which afforded a small revenue to the school. This was comparatively insignificant, however, for when the expense to the Government was sixty-five thousand or one hundred thousand francs, the returns were respectively four thousand five hundred or seven thousand. Still, there is always an economic side to French work, and the practical experience obtained by the execution of orders must always be of the greatest value.

In the École Normale, which furnishes teachers for the communal schools, the pupils must all include sewing in their course of study, each one being required to prepare a book of models to be used as a standard for her scholars. Much practice work is also done on garments which are given to the poor.

The Cour Normale is a class attended by teachers in the communal schools who wish to fit themselves for higher positions. The class meets each Thursday afternoon for three hours during nine months, October to June. In 1894 there were thirty-six members. Half of the time (one hour and a half) is devoted to sewing, and the remainder to industrial designing. In addition, one specimen of needlework is completed at home each week. Much that was shown me was most exquisite. The draughting of garments is also taught. This course may be taken by correspondence.

In Germany, in the high school at Wiesbaden, two hours a week are given to sewing. It is first taught in the fifth school year, after instruction has been given in knitting, crocheting, and cross-stitch. In the first sewing year the "Nähtuch," giving the simple stitches, is used; in the second year, patching; in the third year, darning and the making of a chemise; and in the fourth year, embroidery. In the common schools three and four hours a week are devoted to sewing, and more underclothing is made.

In Switzerland, in the primary and high schools, the length of time given to sewing is much the same as in Germany; and a system of samplers is used. At the Manual Training School, of which Herr Schmid-Linder is the Principal, and which was supported, until the time of my visit to Basle in 1894, by the Association of Charities (which so wonderfully carries on the work for the poor in that city), young women receive instruction in sewing, dressmaking, cooking, etc. The methods employed have been adapted from the French, and the teacher in charge of the dressmaking department has received her instruction from Madame Guerre, the teacher in the professional schools in Paris.

Belgium and Italy have also followed the French lines, and the former country has established many schools and classes for household training and instruction throughout the factory and mining districts.

In England sewing is taught in all the public schools, three hours a week being devoted to it in the schools which I visited. The sewing-teacher had the assistance of the pupil-teachers, and much simultaneous instruction with drills was given; large frames were used to illustrate all stitches. Miss Loch, the Superintendent whom I had the pleasure of meeting, had two hundred and fifty departments under

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her charge. The laundry schools seem most admirably planned. Mrs. Lord, the Superintendent, had fifty centers (as they are called) under her direction, the first one having been opened in 1890. The Government had made grants for one hundred and two; but the necessary teachers had not been fitted to take charge of them.

One lesson a week, of two hours and a half, was given to each child; each teacher had an assistant; the course consisted of twelve lessons, and might be repeated a second year. The laundries were small buildings, detached (as were the kitchens) from the school-houses. Those who were to receive instruction were selected from the older scholars of different schools in the neighborhood, and they brought garments from home—their father's shirts, baby sister's dresses, etc. In addition to the practical washing and ironing, they were taught something of science and chemistry. Many thousand children received instruction during the year. Evening classes were also held, each teacher being allowed one a week.

There were one hundred and fifty cooking centers, the first one having been opened twenty years before. Fourteen lessons comprised a course. The buildings and selection of pupils were planned as for the laundry classes, and part of each lesson was devoted to the preparation of dishes which could be sold to the teachers for lunch or dinner. The menus and utensils were simple and adapted to the children of the poorest homes. The latest development of domestic training in the schools under the direction of the London School Board was a Housewifery Class. A small house had been furnished and fitted in every part. Here groups of children were taken and trained in everything pertaining to neat housework. This plan had been in operation so short a time when I was in England in 1894 that it was impossible to judge of the results; but Mrs. Lord, to whose enthusiastic interest in her work the experiment was due, had the greatest faith in its success.

At Whiteland's Training College three hours and a half a week were devoted to sewing by those preparing themselves to be teachers, and in various cities in England there are schools where women can obtain the necessary instruction for the cooking and laundry, as well as for the sewing, classes.

I have given an outline of the industrial training of the girls in several countries, and of those who are to be their guides. It interested me intensely, and while we must rejoice in the opportunities for higher thought and study which are given in this country to those who are fitted for them, I long to see more compulsory instruction brought into the lives of all our girls. While it seems to me that we have more originality and breadth in our work here, we have not the inspiration of tradition or of the beautiful surroundings which are on every side in Europe. There is not with us the sense of perfection of detail which is inherent, certainly, in the French nation. One understands, in studying the detail of these schools and the thoroughness of their training, why it is that the French have excelled in so much industrial work; and I believe that the Government is right in feeling that skilled work is the happiest work, and that in encouraging this, and also the creative side of labor, they are doing much to make contented and useful citizens.

In Ainu Land with the Amherst Eclipse Expedition

By Mabel Loomis Todd

After an unhurried journey of nine days from Yokohama, in the steamers of the Yusen Kaisha line, I have at last caught the Eclipse Expedition in its commodious and convenient camp on the northern coast of the Hokkaido, as Yezo is now officially called.

Any attempt to reach the province of Kitami overland would have been well-nigh impossible. The island is mountainous, full of forests, without roads, and possessing not even tracks sufficiently clear to admit of using pack-horses. It was said that by taking a steamer from Hakodate to the eastern side of the island one might, by pack-horse, a little boat on a river, a raft pulled by a rope on a lake, and a certain amount of walking, strike the eastern end of Kitami, when, by continuing to follow the shore, Esashi would, in the end, have been reached. But, interesting as such an unusual trip might have proved, the time would hardly admit of dallying with the unknown after such a fashion. The Yusen Kaisha officials have been courteous to a very marked extent, not only to the Expedition and its multitudinous instruments, but more lately to those of the Comet party who wished to reach the scene of the eclipse just in time to view the spectacle. Although steamers go to Esashi—around the west coast of Hokkaido—only about once (usually, and only occasionally twice) in a month, the Kwanko-maru was most kindly detailed to make the trip from Otaru; and the voyage was accomplished in great ease and comfort.

In Otaru itself there is little to interest the traveler. It is a Japanese town from which the Ainu, that mysterious race now exciting so much interest in ethnological circles, have long since retreated. Yet the Japanese seem hardly like themselves, away from the heat, the semi-tropical foliage, and the outdoor life of the main island. Here the houses are built to withstand the protracted cold of a northern winter—still, however, with the *hibachi* and its charcoal as the principal way of keeping warm, except the continual hot bath. Otaru is the port from which Sapporo is reached, and a short visit was made, while awaiting the steamer, in that most American of Japanese cities. Even the scenery along the railroad is uncharacteristic of the Flowery Kingdom, much more resembling the approaches to some Western and comparatively new town in the United States. The Imperial Agricultural College was established there in 1876, under the direction, as organizer and President for a year, of the late President W. S. Clark, of the State Agricultural College at Amherst, Mass., which institution kindly lent its official head for that time and purpose. As a result, the model farm and its buildings and the whole atmosphere of the place are American rather than Japanese—for, adhering to the early plan, the development has been useful rather than picturesque, a result very apt to follow the touch of our own beloved land upon foreign countries.

Leaving Otaru by steamer, and skirting the western Hokkaido coast toward the north, the scenery becomes beautiful and impressive. The heavy fogs and overcast skies were left behind in the southern regions, and clear horizons where blue met blue began to prevail. The steep cliffs of the shore are thickly wooded with fine trees, though occasionally the bald rock rises quite uncovered and nearly perpendicular, often to a height of more than twelve hundred feet. Every half-mile, sometimes less, countless streams of water rush in white torrents down these majestic heights. Wherever ravines break the cliff waterfalls appear, sometimes leaping hundreds of feet at a bound, or curling in foam around impeding rocks in their swift descent.

Often there are no beaches where foothold could be obtained, but even the narrowest strip of sand and shingle seems to be utilized by small villages of fishermen's houses. Entirely inaccessible from the mountain-sides above, and equally so around the base of the cliffs, these dwellings can be reached only by boats, and as an almost continual surf beats all along the coast, the landing cannot be especially easy, even in calm weather. Rarely, an Ainu hut was seen among the Japanese houses; but the race is retreating more and more into the far interior, and growing constantly less in numbers.

The roughness of the west coast of Yezo is ingeniously accounted for by the Ainu in a legend describing its formation. The island is supposed to have been made by two gods, a male and a female, who vied with each other in the progress of their work, the male god being engaged upon the eastern and southern portions, while the female god had the western portion allotted to her. In the course of her labor the goddess happened one day to meet the sister of Aioina Kamui (one of the most ancient forefathers of the Ainu race), and, after the custom of women, stopped

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to chat with her. The male god meantime, more wisely, kept on with his work, and almost finished it. Alarmed at his work being so much nearer completion than her own, the goddess hurried on, and in a very slovenly and incomplete manner tossed the remaining portions of her coast together. If any one complains of its dangers, he should not grumble at the Creator, for the fault is entirely with his deputy, and her tendency to gossip. The moral is said to be often pointed at women who talk too much, in these words: "Set a watch over your lips and attend to your duties, for see how rough the west coast of Yezo is, and that all owing to a chattering goddess."

Toward evening the steamer anchored in the harbor of a little town called Onashike, and an opportunity was afforded for seeing a comparatively new Japanese colony. No foreign lady had ever visited the town before, and the tour of investigation about the streets and to the temple aroused an almost startling degree of interest in the younger inhabitants. The procession became more imposing in numbers at every corner. Hoping to escape from our following, an invitation was accepted to visit an Ainu house, and, turning quietly off the main thoroughfare, as twilight was coming on, we passed by a rushing stream and a foot-path through deep bushes to the dwelling. But not so easily were the young people to be deprived of their foreign amusement, and every individual followed. Jumping the stream with alacrity, and chasing single file through the narrow pathway, they made a dense circle around us, while the old Ainu, gray-haired and venerable, came out politely to speak to his singular guests. I counted sixty in the group, not including the stragglers on the outskirts.

The men of the Ainu race are much better in appearance than the women, their immense heads of bushy hair, parted in the middle, and the great beards giving them a certain impressiveness far from unpleasant. The women appear stolid and indifferent. When the landing or *hatoba* was reached after the walk through the village—and so near nightfall that the body-guard had considerably diminished—the old Ainu was found waiting by the boat. Bowing low, he expressed in very good Japanese his sense of the honor done him in the call, and his gratitude and appreciation that so much trouble should have been taken by one coming from so far.

The most beautiful feature of the remaining distance to Soya, the northwestern cape or corner of the island, is the all-day view of Riishiri, a small island to the west, consisting of a single mountain. Somewhat over five thousand feet in height, its figure closely resembles Fuji, though its cone is not quite so regular nor the summit so sharply truncated. Ravines full of snow extended downward from the top, across which a filmy white cloud occasionally trailed itself slowly. Stops were made at one or two primitive little towns at its base.

Charming as it was, Esashi was still the eagerly awaited object of the voyage, and, turning the sharp corner of the island, the Kwanko-maru proceeded southeasterly along the northern shore, past forests apparently of pine, and high ridges—mountains in many places—until the sight of the black man-of-war, the Algee, in attendance upon Professor Deslandres and the French Eclipse Expedition, announced the proximity of the scientific Mecca.

The French Expedition, the Japanese Imperial University Expedition, and Professor Todd's party are located not far apart in the village, the Amherst Expedition having the good fortune to have received the school-house from the authorities as headquarters, while the leading citizen lent a large piece of land immediately adjoining, upon which to set up the portable house containing the great polar axis, with its twenty instruments attached, and the tents for the native assistants and carpenters. Over the camp float the American and the Japanese flags, and the whole inclosure presents a scene of great liveliness and activity.

The school-house affords ample space for a large work-room, a dining-room and kitchen, where the cook and his assistants hold sole sway, an office and sleeping apartment for the chief of the expedition, as well as bedrooms for all the other members. Directly across the street are the telegraph office, whose service is swift and reliable, and the post-office, depending for its usefulness upon the coming and going of the few steamers.

The most striking feature of this far-away locality is its multitude of crows. Interesting but disreputable, preserved by law against sudden death by man, they perch on every gable and flag-pole or other vantage-point, making their sarcastic remarks continually, generally sitting with bills wide apart, the more quickly to be ready to reply to any chance taunt, and dancing awkward two-steps and uneven waltzes on the roof above our heads when dawn begins to break, at four o'clock in the morning.

There are several very interesting families in Esashi, and many Ainu within a few miles, who will be visited as soon as the eclipse is over. Otherwise the town and its environs have no special attraction. The hills lying back from the sea are heavily wooded and entirely trackless. The wild flowers are much like those of New England—purple nightshade, a purple lobelia, large white daisies with foliage like the chamomile growing beside dusty roads in country towns, and a dozen familiar blossoms graced the path I took to-day. The region seems rich in petrified wood, fossil shells, and pebbles of jasper; but its skies are now the chief consideration.

Esashi, Kitami, Hokkaido.

Two Ways of Doing It

By the Rev. John Paul

I tell the two stories as they were told me by Thompson himself. I became acquainted with him early in my ministry, and since that time we have been firm friends. He has rather a humorous way of looking at things, and has had much experience in "supplying" churches. Never waiting for a call before resigning a pastorate, he has adopted the independent plan of resigning whenever he felt it best to do so, and thus during several intervals between pastorates has been "a minister without charge." Among the many churches which he encountered in his peripatetic experience were two memorable ones, each of which in its treatment of him may be considered as typical of many others, while each was in striking contrast with the other.

The first experience to be noted here was with the Central Church of Bleakhead River. He received a letter from one of the deacons asking him if he could "supply the pulpit" on the third Sunday in July, 1885. He replied that it would give him great pleasure thus to serve the Central Church. Nothing was said in the deacon's letter about the order of service, the hours of service, or the place where he was to be entertained. Small matters like these were left, evidently, by this committee, to be found out by the minister after he should arrive on the ground. The only item of information vouchsafed to Brother Thompson was that the fee would be twenty dollars.

At 5:30 on Saturday afternoon the train rolled into the station at Bleakhead River. Thompson alighted and looked for somebody who might be looking for him. There was no such person. This was not the Bleakhead River way of doing things. He remembered the deacon's name, however, and the letter-head bearing the imprint of his place of business. He inquired for the store, and finally found it. The deacon met him pleasantly, and during the conversation it occurred to that gentleman that the minister must sleep at some place, and so he informed him that he would "stop over the Sabbath with Miss Harrity, who takes boarders up on Phenix Street." Friend Thompson started out to find the place. After diligent inquiry he found the street and number, and was admitted to the parlor of Miss Harrity, who was a woman considerably advanced in years, with hair of mingled red and gray, and who, as O. W. Holmes would say, "wore winter curls in a spring-like way." The standard supper of cold meat, cold bread, cold jumbles, and not very hot tea was laid out for Mr. Thompson and the other boarders, and after supper that gentleman retired to his desolate room. During the evening nobody called. During the Sabbath hours preceding church service nobody called. Thompson inquired the

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way to the church as he had inquired the way to the deacon's store and to Miss Harrity's boarding-house, and found it soon enough to have five or ten minutes in which to learn something of his "environment" for the day.

A tall, overgrown boy was slapping down books on the settees in the lecture-room for the use of the Sunday-school, which met at twelve o'clock. He was mildly cross-examined by Thompson as to the way to the pulpit and as to the order of service. The callow youth seemed surprised that he should not know these things. As to the former, he would show the minister up the dark, narrow passage to the anteroom, but farther than that he would not assume to penetrate; the sexton could not be found. As to the order of service, he "guessed it was pasted into the hymn-book." This latter piece of information made it clear that the officiating clergyman must make a study of the order of service after finding the pulpit, and there decide several things which were in some confusion in his mind: for instance, as to the Lord's Prayer; the responsive reading; whether the choir would pronounce the amen of some of the prayers as in some churches, and if of some prayers which prayers they might be; and whether notices were to be sent to the anteroom to be looked over beforehand, or would be brought up to the pulpit at the last moment before reading, thus calling upon the deciphering powers of the minister to be exercised to their utmost in the effort to interpret illegible handwriting. No church official came to the anteroom to throw light on these questions. As the open door leading to the passageway that led to the pulpit gave no view of the platform, Thompson, as the organ voluntary began, started on his voyage of exploration. The passageway was dark, and on the way to the pulpit there was a sharp turn to make round the corner of the organ, which Thompson discovered just in time to prevent his passing down to the floor of the auditorium. As he emerged upon the platform in full view of the congregation, and was carrying his head in a somewhat dignified way, as was befitting the place and occasion, he did not observe a rise of three inches in the flooring, which, with a bit of torn carpet, caused a stumble which might be considered a kind of bow of introduction to the Central Church people.

Mr. Thompson found his pulpit chair and began a diligent study of the order of service. He is rather quick-witted, and would have got on tolerably well had not the choir, in the absence of a settled pastor, taken occasion to introduce several changes in the order of service, of which the officials had not informed the clergyman; as, for example, at the close of the Scripture reading, with his eye on the order of service to make sure he was right, he put up his hand and said, "Let us unite in prayer"—when the organ struck in, the choir rose, and at once "performed" a most difficult piece of music written for the English cathedral service. Mr. Thompson slunk back to his chair a sadder and wiser man. To add to his perturbation of mind, he found the pulpit much too low for his convenience. The last pastor had been a very short man, and the committee seem to have regarded him as a kind of standard and normal measurement for the height of mankind; for though there was an ingenious device to raise and lower the top of the pulpit, it was not in working order (as usual in churches), and the minister on this occasion, after growing red in the face in his struggle to raise it, gave it up in despair, and bent over to his work with the patience learned through a long itinerant experience.

It might be noted that when our friend stumbled over what no man could be expected to see, as he came into the audience-room, and when he raised his hand to begin the pastoral prayer, the young people smiled, as if such things were a pleasant and entertaining diversion in divine worship, and seemed to attribute these little incidents to the absent-mindedness, or perhaps the stupidity, of the "stranger who supplied to-day."

Mr. Thompson is a good preacher, and the people listened attentively, and, as he learned accidentally afterwards, liked him very much; but no one spoke to him after the service. All the long afternoon he remained cooped up in his hot, uncomfortable chamber, but no one called. In the evening the "treasurer" grimly handed him an envelope, remarking, "We have had a warm day;" but no one else spoke to him. He took the first train out of Bleakhead River on Monday morning, and as the cars moved away drew a heavy sigh, as he thought of the place where he had spent the Lord's Day with "His people," and preached the Gospel to them—but received no word of Christian greeting, or even of ordinary politeness, from any man, woman, or child, in the church or in the city.

The second story is short and sweet. The committee of the Essex Street Church of Silverville invited Mr. Thompson to supply their pulpit for a Sunday in October, 1886, in the temporary absence of the pastor. He accepted the invitation. The clerk of the committee then wrote to him a pleasant letter, and at the close said:

"We pay for supplies thirty-five dollars a Sunday. I inclose you an order of service, in which you will notice that the choir pronounces the 'Amen' of the closing prayer, and that there is a brief invocation of blessing on the morning offering. You need not come down from the pulpit to do this; the ushers will stand before the pulpit holding the offerings. I warn you also that there is a short choral response after the Lord's Prayer, but not printed on this order; and that after you announce the number of the responsive reading, the organist plays a chord or two while the people are finding the page.

"You will be entertained at Hotel Egmont, and can go there direct by the blue electric up Addison Street past the Park; but if you will write me when you are to leave Boston, I will meet you at the train."

Mr. Adams, the clerk of the committee, met Mr. Thompson at the train, boarded an electric with him, and introduced him to the proprietor of the hotel. Soon after tea the chorister of the church called and assisted him in selecting "congregational tunes" that would fit hymns appropriate to the themes of the sermons. Later in the evening two of the deacons called, and there was a pleasant and friendly chat. As they left, one of them said: "Come to the church twenty minutes before service; we want you to meet some of our men." He went early as invited, and one after another of the officials dropped in to the anteroom and were introduced. Then—read this, brother ministers!—one brother escorted him to the platform (as it was fifteen minutes before service very few people were in the audience-room), and there he learned the "lay of the land," had the pulpit adjusted, and the table for the books of the service arranged to his convenience, and all those little details were looked after which add so much to the comfort of a stranger preaching in a strange place. Taking it all in all, there was such a gracious and brotherly treatment of the stranger that when Thompson went upon the platform to open the service he felt a glow at his heart which he did not lose during the morning.

After service several men came and spoke to him, and several more did so and introduced their wives. He was invited into the Sunday-school and the Christian Endeavor meeting, "not to speak unless you wish to, but we would like to have you with us." One man invited him "round to tea if he felt like it." After evening service one or two walked with him to the hotel, and one met him at the train to see him off in the morning. A sincere and genuine benediction was inwardly pronounced upon that Silverville church as the train moved away.

Look now on this picture, now on that. Contrast the Central Church of Bleakhead River with the Essex Street Church of Silverville, and ask yourselves, brethren of the laity, whether, after all that is said and written and proclaimed by so many pens and voices as to how we ministers ought to do things, there may not be a thing or two for some of our churches to learn, and whether that injunction of St. Paul is not still a Christian one—"Be courteous."

No wind serves him who addresses his voyage to no certain port.—*Montaigne.*

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Miss Cheringham's Conquest

By Arthur Chamberlain

Mr. Overtun was a prosperous man. There was no doubt about that. "Keep at it, day after day; attend to business; don't waste time on outside matters: those have been my rules for success," he was fond of saying. People laughed at him for holding his nose to the grindstone so closely after having achieved a handsome fortune; but, as a matter of fact, he had fallen in love with the grindstone, and his desk and ledger were dear to him through long wont and use.

He carried on a large establishment, and employed many hands. "Hands"—that was what he called them. He did not dispute the abstract proposition that they were men and women; he simply felt that it had very little application to his affairs. He was shrewd, clear-headed, and enterprising. If a new machine could turn out more or better work than an old one, it was pretty certain to find an appreciative owner in him; if any men or women in his employ showed special facility, extra pay awaited them at the desk; and if they ceased to be serviceable, their places knew them no more. "This is not a charitable institution," he was accustomed to say. "A business house must be run on business principles."

It was, therefore, with vague disapproval, that passed quickly into disgust and downright anger, that he viewed Tom Forrester's line of conduct. Tom was his nephew, and, as Mr. Overtun had never married, his probable heir. He had long shown an "unprofitable curiosity," as his uncle termed it, regarding the private manner of life of the great wage-earning class, and a "reprehensible sentimentality" in his remarks concerning their place in the social order. Mr. Overtun said, bluntly, that he didn't know what "the proletariate" was, and he didn't care; and all such phrases as "the solidarity of mankind" were associated in his mind with beer and anarchy.

The crisis came when Tom announced his engagement to Miss Cheringham, a young lady who was the head of a Social Settlement, and further declared that their plans involved a future spent among the working people. His uncle bade him sternly to go his own way, and Tom, being a spirited fellow, wasted no time on argument, but packed up his traps and went. Mr. Overtun cultivated his club a little more assiduously and stayed even later than was his custom at his office; otherwise he made no sign.

On this special day, however, he was disgruntled. There had been a fresh annoyance. When the other concerns had agreed to close an hour earlier, he had stood out. He paid, he said, for so many hours' work, and so many hours' work he would have. Then he dismissed the affair from his mind, and was all the more disgusted when a deputation of ladies waited upon him and began to argue the matter. They were backed up by a petition, whose long list of signatures included the names of many excellent customers, as well as those of the heads of the various Social Settlements, Miss Cheringham's name being among them. Decency, no less than policy, demanded a measure of deference, and Mr. Overtun finally bowed the deputation out, promising "to bear the matter in mind"—a promise that he found himself keeping more scrupulously than comfortably.

Business was now over for the day, and he started for the club. A younger man would have walked or have taken a cab, but Mr. Overtun's habits were formed in the days of omnibuses, they had grown fixed under the *régime* of the horse-car, and even the modern trolley could not alter them. So Mr. Overtun proceeded to his accustomed corner and waited, as usual. Presently he grew restless. "Those confounded women!" he muttered. "I've lost the half-past car. Not half enough cars, anyway!" And, indeed, there wasn't a car visible. He waited a while longer and then hailed a policeman. "Where are the cars, officer? Blocked?"

"Yes, sir," replied the policeman. "There's a strike on the Subterranean. The cars can't get by; and the drivers ain't trying very hard, I guess. The Subterranean men are standing out against scab labor, and all the unions are backing 'em, more or less."

Mr. Overtun gave a snort of angry disgust. "Where are the cabs, officer?"

"What there is of 'em that's running's pretty busy, but some of 'em's laid off. You see, the strike's popular—with a certain set," he hastened to add, being admonished by Mr. Overtun's expression. "Of course it's nothing to us, sir. I'm afraid you'll have to walk, though. Going to the Summersault? Take a short cut through the Kirke Street district—'twon't be nearly 's long."

Grumbling more or less at the entire universe, Mr. Overtun followed the policeman's advice. It was a relief to leave the main thoroughfare and wind through streets that had never known a trolley-car, where there was little teaming and no stores to speak of, save the corner groceries and small-ware shops—even the saloons lessened in number as he left the wider and more crowded streets behind him.

The Kirke Street district was an eddy in the current of the great city; it was off the line of business, and still remained a quarter for dwelling-houses, though its earlier population had moved long ago into more fashionable localities. The blocks of dwellings were now principally occupied by boarders and lodgers, while at rare intervals a wooden house with a bit of a side yard carried the mind back to a half-rural, or at least suburban, period in the district's development. Children played their games in the street, and the neighbors stood in cheerful gossip at the doors and windows. It was getting late in the afternoon, and the shabbiness of the place seemed to soften a little under the peaceful illumination of the setting sun.

"I declare," murmured Mr. Overtun to himself, "this is a queer go! Looks like the old town as I knew it when I was a boy. Used to play marbles in the street, just like those little pickles over there. Dear, dear! that was a long time ago, surely!"

Even this fresh interest, however, could not conceal from Mr. Overtun the fact that he was tired. The "short cut" seemed to be a long one. He turned a few more corners, and began to realize that he had missed his way. Kirke Street district is labyrinthine; once lose your bearings and you may blunder around for some time before you find your way out of it. If Mr. Overtun felt tired before he made his disconcerting discovery, he now felt completely winded, and the prospect of an indefinite amount of pedestrianism, as he admitted to himself, "took the starch out of him." Rest seemed imperative, but, tired as he was, a rest on a not over-clean doorstep was revolting and suggestive of a tramp. "Must have a try at one of these houses," he communed with himself. "Try to find a decent one; say I've over-exerted myself, get a chance to rest a bit, give the woman half a dollar, and then—oh! confound it! I suppose I must foot it again! But I'll get some directions, anyway."

Grimy, dirty, and shiftless looked most of the houses on a more searching inspection. Mr. Overtun's heart failed him. Thoughts of panel-games and knock-out drops arose in his troubled breast. One house, ostentatious in its tawdry finery, he passed with a shudder. He paused finally before a modest but well-scrubbed doorway. There were clean muslin curtains at the side-lights, half-curtains at the adjoining windows, and well-laundered shades discreetly drawn. He dragged himself up the steps and rang the bell. The door opened promptly, the hall light sent a distinct radiance into the fast-darkening street, and, shining in its cheerful track, Mr. Overtun saw the face of his nephew's *fiancée*, Miss Cheringham!

Surprise held him dumb, but Miss Cheringham seemed no whit embarrassed. "Oh, it's Mr. Overtun!" she remarked, in a tone of one who greets a greatly desired guest. "So good of you to come! This is our neighborhood reception evening—we have 'em all in!" This last with a confidential air, and a smile that not only emphasized the dimples in her cheeks but danced in her eyes, and even set a quiver at the end of her piquant nose. Miss Cheringham's superficial levity, while it often shocked the serious, matter-

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of-fact "reformer," was at once her shield and weapon in the fight that she waged no less earnestly than gayly.

"And you look almost tired to death," she went on. "Come out into the dining-room—you won't want to see them just yet—and have a cup of tea—real caravan tea; we had some, Christmas, and we only use it on great occasions." Then she laughed—a splendid laugh that included Mr. Overtun in all her hospitable plans, and made him at once, willy-nilly, a member of her staff and an initiate into all the mysteries of her undertaking. It was hopeless to protest—one might as well have attempted to argue with a summer breeze.

"There," she added, returning from a brief excursion, "drink that, and see if isn't good. Please excuse me for a minute or two; I must see to the rest of the company."

Her eyes twinkled at him as she vanished, and as he sipped the tea a sense of contentment stole over him. "Well-bred, anyway!" he soliloquized. "Wasn't flustered, didn't make a scene. Bluff, perhaps. Well, she sha'n't take a rise out of me! I can bluff too!"

For the first time in many years Mr. Overtun felt the desire for adventure stir within him, and he inwardly resolved to "see this thing through. I'll give her a surprise-party," he chuckled. "She sha'n't razzle-dazzle *me!*"

"Now, Mr. Overtun," remarked Miss Cheringham, breaking in upon his meditations, "if you're rested, we'll go into the other room."

"Quite rested, I assure you; thanks to your excellent tea," he replied. "Had to walk, you see, on account of that con—certed strike on the Subterranean, and so got extra tired."

Miss Cheringham's face lit up with the enjoyment of a joke too good to keep. "The head-center of the strike's in the parlor," she murmured, merrily. "Come in and I'll introduce you."

"Mr. McCarthy," announced Miss Cheringham, a moment later, "this is Mr. Overtun, one of the people whom your strike has inconvenienced. I leave you to make your own apologies." Then she floated away, elusive as thistle-down.

"You won't expect me to make any apologies, I take it?" queried Mr. McCarthy. He was a small, sharp-set man, with the Irish wit peeping out of his eyes, mingled with a goodly proportion of Irish pugnacity.

"Oh, no, no! It's all in your way of business, I suppose. But I wish you'd tell me one thing, though—hasn't a man a right to work for his own hand, for what he can get, without joining your labor unions?"

"Maybe he has that right," replied Mr. McCarthy, slowly. "But considering that a scab—that's what we call 'em, sir—pulls down the pay for the whole trade, makes it harder for every honest employer to live up to his agreements, and keeps the scab on low wages himself—why, it seems something like the 'right to shear the wolf' that it tells about in that piece we used to speak at school when we were youngsters—doesn't it, sir?"

"Um," replied Mr. Overtun, considering this retort. "But how do you raise money to carry on a strike?" he continued, not incuriously.

"Well, there's the dues, for one thing—" and Mr. McCarthy seemed to hesitate.

"Mr. McCarthy's too modest," struck in Miss Cheringham, catching the drift of the conversation as she passed them. "He's getting up a subscription, and he doesn't quite dare to ask you to contribute. How much shall I put you down for, sir?"

"I'll give you my check for twenty-five dollars," rapped out Mr. Overtun, promptly. "Or, no, I won't; I'll give you the bills." He drew two tens and a five from his plump pocketbook. "And, by the way, you might as well credit it to 'A Friend'—no use of being—ostentatious—about a thing like this!"

"Just so, just so!" observed Mr. McCarthy, dryly. "Money may talk, but bills are a deal quieter than checks. Tammany was on to that long ago. Much obliged, I'm sure! You'd be surprised if you knew how many rich people *are* backing us—on the quiet."

"This is Mary Shannon," announced Miss Cheringham, drawing forward a young, plain-featured but bright-eyed girl. "You should know *her*, surely, Mr. Overtun."

"Perhaps you don't know me by my name, sir," remarked Mary, demurely. "I'm 28, Section A."

"I do seem to recall your face, now that I have a clue," replied Mr. Overtun, not without a smile at the odd encounter. "You've just arrived, haven't you? I haven't noticed you before."

"Yes, sir," replied Mary. "You see, I have the supper to get, and the dishes to wash, and Johnny—that's my lame brother—to fix for the night, so it makes it pretty late—not leaving the store till six. But I suppose you're thinking of closing early, pretty soon, like the others, sir?"

Mr. Overtun gave a little gasp. If his own bundle-girls were about to assume this easy air of equality—however, he stuck bravely to his resolution. "I have considered the matter, certainly," he replied. "I didn't know," he went on, with a somewhat forced jocularity, "about the supper and the dishes and—er—Johnny. Suppose I tell the head of your department to let you off an hour early—that will do, won't it?"

"No, sir, thanking you kindly," returned Mary, with a quickness that suggested a fear of the results of hesitation. "There's all the other girls, sir; and some of 'em have a harder time than I do, sir. Lu Burke never gets an evening out—she's too tired, and it's too far, where she lives, to go anywheres, once get home. If you only would, sir! I *know* the girls would work enough better to make up the time!"

Her voice quivered a little with her absolute conviction, and it was a very earnest face that looked into Mr. Overtun's own; clear gray eyes full of the hopefulness of youth met his. Habit, rather than any native hard-heartedness, had been at the bottom of his opposition; and those wistful eyes proved more than a match for habit. What was an hour, more or less, anyway? And it seemed to mean so much to the "hands"!

"I'll give the order to-morrow morning," he said, briefly.

"For all of us?" queried Mary.

"Yes, for the entire establishment—including myself," he added, with a touch of sarcasm wholly wasted upon his eager questioner.

"Oh, thank you, ever 'n' ever so much, sir! We'll all be so glad"—and here she turned away with a sudden accession of shyness, seeking Miss Cheringham, who stood on the other side of the room.

Mr. Overtun had scarcely time to reflect upon his sudden change of base, when he found himself confronted once more by his smiling hostess, with Mary in her train.

"Thank you a thousand times!" Miss Cheringham said, extending her hand to him. "If you're quite rested—and I guess you are—I'm going to ask you to help us out on a Virginia reel. Mary will be your partner. Now, don't say you don't know it; you *must* have danced it, and, if you *don't* know, now's a good time to learn!"

Mr. Overtun knew the Virginia reel well enough—he had danced it many years ago, and no one ever quite forgets those early dances. Many an old-time scene came back to him as the merry notes tinkled out from the piano—"Not half so good as a fiddle," he caught himself reflecting.

He advanced, retreated, turned, and backed, and just as he and Mary brought up, flushed and triumphant, after running under a long lane of upraised arms and clasped hands, he glanced towards the door, and there stood that rascally, disinherited nephew of his, Tom, gazing at him with a look of blank astonishment—and no wonder!

The reel well over, Mr. Overtun wasted no time in skirmishing. He made a rush at Tom, and took him by the arm. "Come with me; I have a few words to say to you, sir!" he declared, with an assumption of sternness, steering Tom into the dining-room.

"Listen to me, sir!" he went on, before the bewildered fellow could open his mouth. "This is the way you spend your evenings, is it? I thought you spent 'em in teaching 'the down-trodden masses' political economy and the

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higher mathematics, or at least some new and improved methods of using dynamite; and here they are just having a good time—just such a frolic as I used to go to with your mother, sir, when we were boy and girl—brother and sister—together. And that woman who is putting them up to it!—Tom, my boy, I—I've been an ass—oh, is that you, Miss Cheringham? I was just telling Tom that this evening reminded me of old times—and now, if you can spare him, I'm going to get him to pilot me home."

Just before they started on their wedding journey Mrs. Thomas Forrester came up to Mr. Overtun, who had gallantly given her away only a few hours earlier. "Uncle," she said, "there's something I want to say to you. You know that evening when you dropped in upon us, unexpectedly, at Barton House?"

"I'm not likely to forget it, my dear!"

"Well, I—I was awfully upset! If I hadn't chattered like everything, I don't know but what I'd have fainted. When I left you and went in where the rest were, all the girls were panic-stricken, and I thought they'd leave in a body. I had to pull them together, and that pulled me together, I suppose. I—I told them that we must rush you—not give you a chance to see that we were frightened—oh, I must have talked as if you were a wild beast! They were just desperate enough to try it—but I've never quite known, and I've never dared to think, how we must have talked and acted. But I wanted to tell you—I thought that perhaps, now, you'd forgive me."

Mr. Overtun looked at his newly acquired niece, and there was a twinkle in his eye.

"It's shocking, isn't it?" he said, dryly. "Now, if *I* had practiced such a dodge—if *I* had made up my mind on that eventful evening to play a game of bluff—if *I* had made up my mind to make believe tumble to the racket"—here his expression confirmed Mrs. Forrester's increasing suspicions, and she suddenly stopped his mouth with a dutiful kiss.

Left at Torreon

By Orpha M. Bennett

She was only a little Mexican girl, one of the peons, and a sharer in the toilsome and poverty-stricken life of her class. Our meeting was in truth the passing of "ships in the night," but it is nevertheless to me one of the sweetest and most grateful memories that remain of all my stay in Mexico, for through her I first came close to the life of her people and learned something of their gentleness, their innate courtesy and native intelligence, and, more than that, received a glimpse of the freshness and simplicity of the child-nature, the same the world over.

It was quite contrary to any intention or desire of mine, my staying at Torreon, but it had happened in this wise. Understanding that the train waited here some little time for dinner, I had left the car, had been given in charge of the agent by the polite conductor, and, secure in the thought that two *officials* were responsible for my safety, had gone strolling about the station, losing all thought of the lapse of time in my enjoyment of the strange scenes, the picturesque costumes, and the soft chatter of the throngs about me. However, as Miles Standish once observed, "If you would be well served, you must serve yourself," and too late I remembered this adage when the agent came to me with the cheering bit of news that my train had gone and was then well on its way toward the south.

Here was a situation! Divorced from my friends and my luggage, with but a limited book-knowledge of the language, a castaway in a Mexican mountain town! The aspect of the place suddenly changed—the mountains looked forbidding, the buildings low and mean, each swarthy face in the throngs about me seemed to take on a fierce expression, and suddenly I noticed the long pistols that many of the men wore dangling from their belts, and the handles of knives protruding from beneath their jackets. Tales of unscrupulous brigands returned to my memory, and visions of robbery or murder danced before my eyes. Nevertheless, though strongly tempted to do both, I neither cried nor fainted, but then and there resolved never again to place such implicit faith in "officials," who, after all, are human.

There was but one thing to be done, and accordingly, the necessary telegrams sent, the agent conducted me to the "best hotel in the place," where I was shown to a room on the second floor, "quite the cream of the whole house," according to that apologetic and affable man, there to wait with what patience I could for the arrival of the train from the north on the following day. No doubt it was the best to be had, but my heart sank anew as I turned the key in the door and looked about me. It was a large apartment, with two doors besides the one at which I entered, and two blank, staring windows, which, although opening on the long upper veranda, were guiltless of fastenings. The "cream" consisted of a bare, uneven floor, a dirty bed, rude pine table and chairs, and a rickety dresser and washhand stand. Toilet appointments there were none—not even a towel lent the grace of drapery to the general bare effect. But, as such articles I was obliged to have, I started to find a servant, and in the corridor met Ana, and first learned the limitations of my Spanish vocabulary.

She was, like most of the peons, short in stature and rather heavily built, her broad brown face lacking in all beauty except that given it by a pair of great dark eyes and a singularly bright, good-natured expression. Her clothing was a collection of tatters of no particular color and not remarkable for cleanliness, but neither was her occupation conducive to neatness of attire—on her knees with water, soap, and a stiff brush, scouring the floor of the corridor. By means of a few words and a great many signs, much encouraged by smiles and nods of comprehension from the quick-witted little creature, I made known my wants, which, so far as the hotel facilities permitted, she soon supplied, and then withdrew to her work again, while I pulled my chair out on the shaded veranda, and, sitting there, tried to lose all thought and fear of the night to come in watching the strange world about me.

Before me lay a sandy plain, about half a mile in width, covered by a scanty growth of cactus, and, rising beyond and half encircling it, the rugged mountains of Mexico. Rocky, bare of all vegetation except the cactus, which where it grew thickest scarcely lent a tinge of green to the gray heights, these mountains were yet not without beauty. Majestic in outline, and in the distance glorious in tints of violet and purple, their very barrenness seemed to add to their dignity, and they impressed me with an awesome sense of strength and of great loneliness.

The little plain below was a theater of action whose scenes, as the long afternoon wore away, interested and amused me in spite of myself. A few lank pigs, each tethered by one hind leg, seemed to be permanent residents of the place, and a solitary burro stood there for hours in meditative silence, while droves of his brethren, so laden with fagots that little except their long ears and slender legs were visible, were driven past him. Tall, two-wheeled wicker carts, drawn by oxen and accompanied by cotton-clothed, broad-hatted drivers, lumbered along the road at the base of the mountains. A flock of dust-colored goats wound slowly down from the hills, followed by a bent, ragged old man, staff in hand, who looked a veritable Rip Van Winkle, except that, like Christian, he bore "a great burden upon his back." His, however, was a bundle of fagots, secured by a strap that passed round his head. Men and women, singly or in groups, wandered at intervals across the plain and disappeared among the hills at the farther side, the gay hues of their zerapes and rebozos making bright flecks of color against the waste of sand. Evidently the wind blew chill, for they wrapped these coverings closely about them and stepped briskly as they crossed the level space. Once a company of men—convicts, no doubt—in dirty, ragged cotton garments, were marched past, guarded on each side by others who carried pistols and clubs. A group of little boys, their clothing the color of the ground and to be distinguished from it only by their brown faces and active movements, played in the sand all

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the afternoon, very much after the fashion of American boys on a holiday.

As the sun sank low and the great hills fell into shadow a strange thing happened. Not one person did I see make the ascent, but, in the same manner in which the stars appear at night, the sides of the mountains became gradually dotted with figures, sitting as motionless as the rocks against which they reclined. Gazing one moment on a vacant ledge, when I looked again it was to see an Indian, muffled to the eyes in his red zerape, occupying the space. Usually they sat apart, but perched half-way up the nearest hill I noticed two, evidently lovers, sitting side by side—he a lump of gorgeous scarlet and she of brilliant blue.

I grew suddenly restless and nervous again. The sun was not yet quite hidden behind the hills, and, thinking to find some diversion for my thoughts, I left the hotel for a stroll about the nearest streets. The station agent met me at the door, and, learning my intention, begged to accompany me, saying that we would climb the nearest hill and gain a view of the great valley. Our way led past an adobe hut built at the foot of the mountain, the back yard, inclosed by a fence of mesquite twigs, extending up the hill at a considerable incline above the house. "Wouldn't you like to see the interior?" asked my companion. A few words to the woman standing in the doorway won us a cordial invitation to enter, and we stepped inside the one dim room. A shoemaker's table and tools were the principle articles of furniture; a woman lay on a blanket on the ground, and near her a hen sat brooding a large family of chicks. Little children looked at us curiously from out of the dusky corners, and when the lady of the house kindly opened the back door to show us the yard, two sociably inclined pigs came grunting in, while the goats and the donkeys stood tethered for the night just outside.

Then we toiled up the mountain, over the cactus and sharp-pointed rocks, to the top, where stands a wooden cross. For a wide circle about its base the stones have been picked up and the ground is packed hard and firm. "At certain seasons of the year," said the agent, "the Indians make the ascent on their knees and hold a sacred dance about this cross;" but, remembering the care with which I had been obliged to pick my way through the cactus and over the rocks, it seemed difficult to credit his statement, especially as concerned their ability to dance when the summit had once been gained. But the view from the height fully compensated us for the labor of the ascent. On three sides lay the mountains, glorious in the sunset light; and far away on the other, for miles and miles stretched the fertile, irrigated valley, the dry, sandy bed of a river winding through it in sharp contrast to the green plain, while at our feet lay the flat roofs of the quaint adobe town.

"That," said the agent, pointing to a cluster of wretched huts on the right, "is Old Torreon. A few years ago they constituted the town. Now look at it. See all those lines of streets and houses. That is our cotton-factory; this is our soap-factory" (the peculiar odor from the latter had been very much in evidence all the afternoon); "that," indicating a structure as much like an embryo penitentiary as could be imagined, "is the residence of our chief inhabitant. But this is nothing. Away to the right, if your sight is good, you can just see Lerdo, a thriving town of ten thousand inhabitants or so. This valley *and* the railroads have made two good towns. There is just one thing more." And we turned and looked down the other side of the mountain, where, like an emerald in its setting of purple hills, lay a delightful little valley, smiling beneath the last rays of the setting sun.

On the way to the hotel I noticed a curious growth of what appeared to me to be moss or lichens at the top of a wall apparently but lately built, and I drew my companion's attention to it—much to his amusement, for, on a nearer view, it proved to be fragments of green glass embedded in the mortar as a protection against thieves. He showed me then, in the handle of a very harmless-looking umbrella which he carried, a long, sharp dagger, and the rest of the way regaled me with such tales of danger that later, in my room, when I lighted my one tallow candle and looked about the dim, dreary apartment, and thought of the strange, wild world outside, my fears returned in force. There was a knock at the door, and I opened it to be met by a bundle of blankets and pillows, while behind them appeared the smiling face of my little friend of the afternoon. She had, she explained, overheard the agent telling some one in the office that I was nervous and frightened, and she had asked her mother, and, if the señorita wished, she would make her bed on the floor and keep me company during the night. The señorita was delighted, and watched her as she spread her pallet on the boards, noting that, in honor of the occasion, she had changed her suit of rags for one of clean pink calico, and that her coarse black hair had been neatly combed and braided. Her task finished, she gravely produced a little book. The title was "Susanita," and she showed me with evident pride the page of her next lesson, for she sometimes went to school, and this was her reader. With the candle on the table between us, she read to me the lessons she had learned, and listened with grave politeness as I stumbled through a page or so of the charming little Spanish story. She wrote her name and her age for me in a trembling round hand—"Ana Banda, trece años"—and answered slowly and distinctly my other questions, as I exhausted my stock of Spanish in an attempt to converse with her. Her eyes twinkled sometimes at my blunders, but her serious mouth never smiled. All too soon, however, her eyelids drooped heavily, and, in pity of her evident weariness, I told her to go to rest. So, slipping off the treasured Sunday frock and donning the every-day one, she knelt, sleepily murmured her Ave Maria, lay down on her hard bed, and in two minutes was asleep and prosaically snoring.

Very comforting I found those snores, however, through the long hours of darkness that followed, as I lay listening to the noises of the strange house and of the strange world outside. Afar off there was music, for a long time, of a weird, mournful character. It ceased, and the silence without was unbroken except when the heavy freight trains came rushing in from time to time, bells clanging, engines puffing, cars rattling and clashing. At intervals the man in the next room, who appeared to be as wakeful as I, would rise, walk about, sing, or groan, or take a noisy promenade up and down the corridor. The walls and stairs creaked, windows in the distance rattled, and the house was full of mysterious noises. But gradually the night wore away, and as the light of the morning began to peer through the broken slats of my window blinds I fell asleep, waking late to find that my little maiden had slipped out noiselessly before me, taking with her her blankets. Only the little book lying on the table remained to remind me of her sweet thoughtfulness of the evening before.

Strolling out on the veranda, I was attracted by the sound of voices to look over the railing into the yard below. Just beneath was a fence covered with a tangle of vines, and, sitting on the ground with their backs against this, a man and a woman were eating breakfast, which consisted of a number of queer brown messes in shallow dishes of the red pottery of the country. A little child, half naked, toddled about them, laughing and crowing, while the parents looked on well pleased, seeming to forget in the merriment of the moment the hopeless poverty and wretchedness of their lot.

A tardy breakfast, a little shopping, filled up the morning. And then the town seemed to empty itself into the station-yard; women came in troops out of their houses, children flocked from their play, and the male inhabitants of the town—each one bent, as it seemed, on selling to the luckless tourists who should arrive the fruits and dulces which they carried in great wooden trays on their heads—bustled hither and thither. It was the animated scene of the preceding day over again.

As I mounted to the platform of my car I looked about for my little friend, and there she was at the door of the station, smiling and bowing, and her cheerful "Adios, señorita! Vaya Vd. con Dios," reached me as the train slipped slowly away from the town toward the south.

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Books and Authors

The Empire of the Ptolemies[1]

It is safe to say that in this volume there is brought together, in the interest of scholars, the most recent information and speculation upon a vexed and little understood period of history. The book is not a popular one; its pages are crowded with Greek and Latin quotations, elaborate notes and citations from learned authors, references to inscriptions and steles and papyri, and illustrated with cuts of coins and cartouches; but, while meant chiefly for classical and historical students, all who can follow its statements, often through intricate details and considerable repetition, will find it a work of unquestionable value, even if many of the positions taken are confessedly tentative.

Professor Mahaffy has long enjoyed distinction as an investigator and expounder of Hellenism. His previous studies are richly reflected in this volume, which tells of Hellenism in Egypt; yet so little is really known about the Ptolemaic dynasty, and hitherto accepted conclusions are being so changed to-day by discovery and criticism, that the author freely speaks of himself as only a pioneer, and regrets the absence of specialists competent to sift statements and correct conjectures. To offset this confession, it may be said that, though Egypt is still the land of mystery, it is a matter of gratitude that the mystery is being gradually dispelled through the researches of such scholars as the Dublin professor and his compeers; and, distinguishing carefully, as he does, between what he takes to be fact and what is only speculation, he enables the intelligent student to follow him safely wherever authorities disagree, granting or withholding assent, or even reserving judgment altogether.

There were in all some sixteen Ptolemies, whose rule extended over a period of nearly three hundred years, from the death of Alexander the Great to 30 B.C., when Egypt became a Roman province. Some of them had a merely nominal reign; others were very long upon the throne. To speak of the merits and demerits of each of these men would far transcend the limits of this notice. The dynasty presents a startling record of passion, vice, and crime; love, hate, jealousy, and ambition were continually in play; parricide or fratricide, to dispose of rivals, was no wrong; marriage with sisters was a common thing; most of these monarchs seemed to have lived lives of grossly sensual pleasure. Still, there were exceptions to the prevalent wickedness; and derogatory descriptions may have been often exaggerated through malice, or can be relieved by a claim of counterbalancing virtues. Professor Mahaffy strongly dissents from the denunciations of Holm, "who can see no good in any Ptolemy but the first." To the contrary, he says, the Ptolemies were not "a set of idle and vicious despots," as modern historians have called them. Many of them were men of pronounced ability and culture; some were munificent patrons of literature and art; some manifested superior genius in administration, and widely extended their sway; and, though their rule was a despotism, it was such an intelligent despotism, he claims, as the world has never surpassed—one which on this very ground consulted the interests of the people.

They succeeded but partially in fusing the three great elements of the population—Greeks, Jews, and Egyptians—nor was this much attempted after the earlier Ptolemies. Under the fourth occurred the first native rebellion. Under the seventh we first find the Jews high in favor, and "the Greeks no longer a dominant race;" and soon after, Greeks, because they are Greeks, even subject to violence from natives, and the monarch, Ptolemy IX., said to be "seeking to build up the native population at the expense of Hellenistic settlers and Jews," and Alexandria itself beginning "to revert to the Egyptian type, and to lose its distinctive Hellenism." The means used in the stronger days of the dynasty to conciliate the Egyptians was favor to their religion. The priestly caste must be reckoned with; and abundant illustration of the method taken is found in the temples which the sovereigns built throughout the country. In this connection it is well to note the discovery that most of the surviving Egyptian temples are not old Egyptian, but belong, partly or wholly, to the period of the Ptolemies. In return for temple and votive offerings kings and queens, even during lifetime, received the honor of deification; and decrees would be solemnly passed by the priests acknowledging high favors and conferring divine honors and ordering images to be placed in the temples. All this was probably a matter of mutual understanding and interest. Two such famous decrees, the Canopus and the Memphis—otherwise known as the Sân Stone and the Rosetta Stone—are given in full in their Greek text, with comments, in this volume.

The dominant Hellenism of the despots had naturally its center of influence in the capital which Alexander had founded and which Ptolemy Soter particularly developed. Yet this was not a city in the strict Hellenic sense—a πόλις, with its assembly of citizens and its council; for Soter "seems not to have favored political or even communal liberties." Here, again, Professor Mahaffy differs from another eminent authority, Droysen, and, admitting that there were probably several cities of Ptolemy's founding on the genuine Greek model, claims that Alexandria was emphatically the royal residence, conferring, indeed, many privileges upon its inhabitants, but sternly refusing them any political interests and always keeping them in mind of their subject relation.

The concern of scholars is to-day, as it always has been, with the celebrated museum and library here situated. It is strange enough, as this author remarks, that we have no account of the foundation, the constitution, and the early fortunes of so famous a seat of learning. "The whole modern literature on the subject," he says, "is a literature of conjectures." Perhaps he should not be supposed to condemn himself in these sweeping words; at all events, his book contains much of what appears to be accredited fact as well as plausible surmise on this entire subject. Whether Soter founded the Museum, as he thinks, or Philadelphus, as so commonly believed, may not be important; but anything relating to the functions of this royal institution or to the results accomplished in various lines of research is both interesting and valuable, and readers are not left in ignorance on these points. The museum in its Ptolemaic period was particularly noteworthy for leading the way in criticism of Greek literature, and so preserving to the world "the great masterpieces in carefully edited texts." Celebrated names, moreover, in different departments of thought have come down to us from those days—Euclid in geometry, Eratosthenes in astronomy, Aristarchus in criticism, Callimachus and (above all others) Theocritus in poetry. The purpose which the great library served in furthering the work of authors and critics is evident; but whether it was part of the Museum or an independent foundation is not certain; nor is it really known whether the library was burned in the siege of the city by Julius Cæsar. Professor Mahaffy is inclined to think that whole story only a fabrication.

Even so far back as Philadelphus and the First Punic War Rome's influence begins to be seen in the affairs of the Ptolemies; and from that time on it becomes increasingly prominent. Rome is sought in alliance; Rome is appealed to for aid against Oriental monarchs, or as arbiter between brother Ptolemies contesting the throne. Ptolemy XII. goes so far as to bequeath his kingdom to the Roman people!—which simply shows the degree of subserviency then reached. Rome, meanwhile, has often too serious domestic dissensions or too grave foreign wars in hand for her to heed much the affairs of Egypt, except to keep the Ptolemies embroiled in trouble so far as possible; but her power is more and more felt. At length Pompey, then Julius Cæsar, appears upon the scene; and finally, in the civil strife between Antony and Augustus, the downfall of Egypt comes, through the mad passion of Cleopatra VI., and the madder folly of Antony, the slave of that passion, the dupe of that beautiful, base, ambitious queen. The story is well known. The history is clearly retold in Professor Mahaffy's pages, and Cleopatra's career and character are vividly set forth.

Ice Work, Present and Past. By T. G. Bonney. (International Science Series. D. Appleton & Co., New York.) With so many popular discussions of the Ice Age already published, any new one should have strong reasons for its appearance. That Mr. Bonney's original study fits him to write a work upon the Glacial Period no one doubts; his book is not, however, a strong one. The style is heavy, and the matter is of little popular interest. In a first part the author discusses the work of ice to-day in Alpine and Polar regions. The second part contains an unsatisfactory treatment of the traces of an ice age, the bulk being devoted to an account of ice work in Great Britain, quite too detailed for the ordinary reader. The consideration of American phenomena is scrappy and disconnected. The really best and most interesting portion of Mr. Bonney's book is Part Three, which forms only 54 out of the 284 pages. In it are discussed various theoretical questions, such as Temperature of the Glacial Epoch, Possible Causes of a Glacial Epoch, etc., etc. Good reasons are adduced to show that a decrease of 12° to 20° F. would bring about glacial conditions over most of the northern "glaciated area." As to causes of the Glacial Epoch, Mr. Bonney presents the more important theories—not very clearly—but feels that none so far presented are adequate.

Religious controversy is fruitless labor. "The End of Controversy" is sure to be succeeded by "The End of Controversy Controverted," and so the contest lives on though each side has been victorious. Especially is religious polemics with Rome useless. What matters it what be their theology, since it is held for hereditary or for emotional reasons! What really concerns the world in the Roman Catholic

[1] *The Empire of the Ptolemies.* By J. P. Mahaffy. The Macmillan Company, New York. $3.50.

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Church is not its theology so much as its political power. *The Primer of Roman Catholicism*, by the Rev. C. H. H. Wright, is all that one could desire to expose the errors of the Papacy. The author's object is to show that, tried by Holy Scripture, the Roman Catholic theology and religious practices are without foundation. True; yet, in spite of all the error and superstition, we are forced to acknowledge that that Church does turn out some fine Christian characters from her school—and that is the final test of any religion. We deplore the unscriptural ways of the Roman Catholics as painfully as the author of this little book does, but we think that loud lamentations will not make any difference to Romanists in this age of the world. Still, as a prophylactic against Romanism the book may be recommended as a specific. (Fleming H. Revell Company, New York.)

New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending September 25. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

Among all Tourguéneff's novels there is none which throws so intense a light on a certain side of life in Russia as *Virgin Soil*, the story which appears in Vols. VI. and VII. of the new edition of Tourguéneff's novels now coming from the press of The Macmillan Company. No one knew Russia better than Tourguéneff, for the very good reason that no modern Russian has been endowed with such genius as he. Like all men of genius, he had to look beyond the party or factional interest of the moment. He longed passionately for Russian liberation, but he saw with perfect clearness obstacles in the way. In "Virgin Soil" he traced the first steps of the Nihilist party toward its later terrorist position, and he brought underground Russia to light. "Virgin Soil" was the last of Tourguéneff's great novels. It finally alienated the Government from him, and it also disappointed and irritated the party of revolt, with whom his sympathies naturally would have been.——An entirely different story, but one equally delicate and full of insight as a study of life, is Björnson's *Fisher Lass*, which finds its place in the new edition of Björnson now coming from the press of the same publishers. This story was first published in Copenhagen in 1868, has been translated into many languages, and read in many editions in all parts of Europe and in this country. Its simplicity, sincerity, feeling, and primitive beauty have captivated hosts of people who find it as fresh as the Norwegian scenery which serves as its background.

Mr. S. R. Crockett turns out of the beaten track of the story of adventure to narrate the adventures of a delightful bicycle trip taken by himself and his daughter, in *Sweetheart Travelers*, well described as "A Child's Book for Children, for Women, and for Men." (Frederick A. Stokes Company, New York.) Mr. Crockett has made, as one would anticipate, the most of the quiet adventures of the bicycling trip, with all manner of pleasant bits by the way—descriptions of scenery, characterizations of people, and narration of incidents—the whole in form of a small quarto volume, with abundant illustration, and of a shape and style, to say nothing of its contents, quite irresistible to the hearts of young and old.

The individual flavor and charm of the late Henry C. Bunner are found at their very best in the story which gives the title to the collection of tales called *Love in Old Cloathes*, and equally so in the last story in the volume, "Our Aromatic Uncle." For quaintness of conception, the gentle humor of true comedy, and clearness of character-drawing, these are truly delightful, and others of the stories are but little inferior. (Charles Scribner's Sons, New York.)——Studies in slang are becoming frequent in current fiction. "Chimmie Fadden" and "Checkers" are now followed by *Artie* (of Chicago), whose fluency and facility in picturesque language are amazing. Withal "Artie" is a very honest, well-meaning lad, and his experiences, if less humorous than those of "Chimmie" (of New York), are a little more probable. His inventor is Mr. George Ade. (H. S. Stone & Co., Chicago.)——Mr. Albert Kinross's *The Fearsome Island* (same publishers) is a fantastic tale of a wonderful castle found by a wrecked sailor on a deserted island. It has ingenious and horrible engines of destruction to entrap the unwary, is inhabited by a vicious old crone, and contains jewels and gold galore. In the end the hero escapes with life and plunder, and the hint is given that all the wonders might be explained by supposing the builder of the castle (and father of the witch) to have been possessed in advance of his age of the secrets of modern science.——*The Regicides*, as its sub-title ("A Tale of Early Colonial Times") indicates, deals with the adventures in America of Goffe and Whalley, who were among the Judges who pronounced sentence on Charles I. There is plenty of romance and incident in the actual history, and the author has conscientiously studied the records and documents. The book is worth reading. (The Baker & Taylor Company, New York.)

Some books ought to have foot-notes explaining the author's meaning of some sentences used. What does an author wish his reader to understand when he writes, "The stranger gazed widely down"? Then the whole of the Ægean Sea is brought into view, and the reader is told—"The corporal blew a thin cloud of tobacco-smoke across the scene." The sea is lost, and so is the reader. *The Bayonet that Came Home*, by Neil Wynn Williams (Edward Arnold, New York), came home with wondrous experience. "Of a sudden the earth bellowed." One almost envies it—it would be such a relief to express one's feelings. "At length a chilliest light welled weirdly in a distance, and, soaking through the blackness of the night, paled the high lightnings." Think of it! What is a story in comparison with such freaks of nature! "The earth peered with mountain and hill." Some of these phrases require the aid of pictures to be comprehensible to the average reader; unfortunately, the book is not illustrated.——A collection of stories of dramatic character has been collected under the title of *The Reluctant Evangelist*, by Alice Spinner. (Edward Arnold, New York.) Each story reaches a tragic climax in a life defeated of the ends it sought.

Mr. Kirk Munroe finds a stirring subject for his *Through Swamp and Glade* in the history of the Seminole War. The main facts of the story are true, and this chapter of our history is not one for Americans to take pride in. And even now there is a Seminole problem, as the few hundreds of the tribe left in Florida with a promise that their islands in the Big Cypress Swamp should be left untouched are finding these lands encroached upon by squatters. The story is an exciting one, and will interest others than boys, for whom it is, we suppose, chiefly intended. (Charles Scribner's Sons, New York.)——From the same publishers come three boys' books by the indefatigable G. A. Henty. *At Agincourt* is a title that tells its own story; *On the Irrawaddy* is a tale of the first English expedition to Burmah (1824); *With Cochrane the Dauntless* tells incidentally the history of Lord Cochrane's naval exploits off South America in fighting against Spain to make secure the independence of Chili and Peru. All of these stories are wholesome in tone, and mingle history and adventure in commendable proportions.——From the same publishers comes Harry Collingwood's *Log of a Privateersman*, a tale of the naval war going on between England and France in 1804.——An excellent book for boys, not a story, is Dr. Hayes's *An Arctic Boat Journey*, just republished in view of the interest excited by the Nansen and other recent Polar explorations. No book in its day received a wider reading than this, and no story of hardship and courage was ever told in a more interesting way. (Houghton, Mifflin & Co., Boston.)

In editing *Briefs for Debate* Professor Brookings, of the Harvard Law School, and Mr. Ringwalt, a teacher of rhetoric in Columbia University, have aimed to furnish a text-book for formal courses in speaking and discussion; to provide a manual for literary and debating societies, and to give the ordinary worker suggestion and assistance. The basis of the work was a collection of about two hundred briefs prepared by students of Harvard University in the last ten years, under the direction of instructors. These briefs have been carefully worked over and the bibliographies enlarged and verified. A very valuable feature is an introduction on the art of debating, by Professor A. B. Hart, of Harvard University The value of the volume is apparent at a glance. It is a handbook of authorities on almost every question, political, economic, and social, which may be said to be current, and it is a handbook prepared by experts, entirely free, therefore, from the cheap and rather tawdry quality which sometimes vitiates books of this character. (Houghton, Mifflin & Co., Boston.)

Mr. Arlo Bates is better known as a writer than as a teacher of literature, but he holds a professorship of English, and he has made the art of writing the subject of careful study and of very interesting treatment in his *Talks on Writing English*. (Houghton, Mifflin & Co., Boston.) The chapters which compose this volume were given largely in the form of lectures, and they are, therefore, direct and practical. Mr. Bates writes as a literary man rather than as a teacher, which is a great advantage in a book of this kind.——The Reading Circle Edition of Mr. R. H. Quick's *Essays on Educational Reformers* is unpardonably unattractive in form. It prejudices the reader against an educational book when the book shows such indifference to what may be called the morality of good printing and illustration. Mr. Quick, who was an English schoolmaster of large experience, gives in this volume his pedagogic autobiography, and then follows it with an account, largely biographic and descriptive, of the methods and careers of the leading educators of the world, including the schools of the Jesuits, Ascham, Rousseau, Comenius, John Locke, Froebel, Pestalozzi, and other typical educational reformers and leaders. The uses and value of such a book, prepared by a competent man, are apparent from this description. (C. W. Bardeen, Syracuse.)

The Development of Doctrine in the Epistles, by Professor C. R. Henderson, of Chicago University, constitutes Volume VIII. of the Bible Handbooks for Young People. It presents the probable chronological order and the purpose of the several Epistles, and then develops their doctrinal teaching regarding what are deemed the essential matters of Christian faith. It is worthy of note that the final chapter, which is also the longest and one of the best, is devoted to the realization of the "Kingdom of God" through a social, industrial, and political morality based on the law of love. (American Baptist Publication Society, Philadelphia.)——*The American Church*, by the Rev. G. J. Jones, is a collection of Sunday evening addresses, the most striking of which are on the "Religion of Mathematics" and the "Mathematics of Religion. These set forth statistically the power of the Christian Church, and of some of the forces for evil with which it has to contend. (Bean, Warters & Gaut, Knoxville, Tenn.)

The War of the Standards: Coin and Credit versus Coin Without Credit, by Albion W. Tourgée, proposes a new plan for the solution of the currency question. Judge Tourgée would have "terminal legal-tender credit money" bearing one per cent. interest substituted for all our non-interest-bearing notes or certificates redeemable in coin or silver. One-fifth of this "terminal legal-tender credit money" would be renewable every year "with payment of accrued interest in gold," and one-fiftieth of it would be redeemable in gold every year. This complicated plan of increasing our gold obligations and substituting notes whose value changes as interest accrues, for notes not bearing interest, is hardly likely to commend itself to any large portion of the public. (G. P. Putnam's Sons, New York.)——*Universal Bimetallism*, by Richard P. Rothwell, editor of the "Engineering and Mining Journal," proposes an international clearing-house through which the world's currency should be issued, and the coinage of both

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metals upon a flexible ratio be secured. If the plan were as simple as it is ingenious, and as likely to be favored by any one nation as it is to be ignored by all, it would have much to commend it, for the author is a good economic thinker, and full of information on the currency question. The volume contains valuable appendices upon the monetary and banking systems of Europe, and the production of the precious metals since the discovery of America. (The Scientific Publishing Company, New York.)—*The Jennings-Mack Debate*, by Albert H. Walker, is an exceptionally able and conscientious attempt on the part of a supporter of Mr. McKinley to present both sides of the present currency discussion. (Published by the Author at Hartford, Conn.)

George Fox, by Thomas Hodgkin, D.C.L., is a biography of unusual interest. To an extent that is simply marvelous, this unlearned enthusiast of the seventeenth century anticipated the religious thought of the close of the nineteenth. His doctrine of the "inner light" was but another expression of the faith in the "immanence of God" which is to-day the center of the creed of so many religious evolutionists. Fox was as far from a bibliolator as the boldest of the deeply religious minds of our own time. In fact, the first imprisonment he suffered was for his condemnation of the teaching that the Scriptures furnished the one rule of faith. "I could not hold," he says, "but was made to cry out and say, 'Oh no, it is not the Scriptures;' and I told them what it was, namely, the Holy Spirit by which the holy men of God gave forth the Scriptures, whereby opinions, religions, and judgments were to be tried, for it led into all truth." Towards the Catholics, whose doctrines were antipodal to his own, he was so full of charity as to be called at one time a Jesuit in disguise. His test of true religion was not doctrinal, but related to the "tenderness" of the spirit of the men who professed it. Upon social and industrial relationships he was a believer in brotherhood to an extent that would satisfy the most socialistic of modern Christians. Dr. Hodgkin, the biographer, is in faith a Friend, but while his biography is sympathetic, as one would wish it to be, he does not allow his sympathies to exclude the unattractive and purely fanatical sides of Fox's life and teachings. (Houghton, Mifflin & Co., Boston.)

In turning even hastily the *Lowell Leaflets*, edited by Josephine E. Hodgdon (Houghton, Mifflin & Co., Boston), the reader recalls:

> It may be glorious to write
> Thoughts that shall glad the two or three
> High souls, like those far stars that come in sight
> Once in a century;—
> But better far it is to speak
> One simple word, which now and then
> Shall waken their free nature in the weak
> And friendless sons of men;

and realizes that Lowell attained both aspirations, and is glad that at last the poorest may own some of this singer's songs.——The collection of society verses under the title *Beaux and Belles*, by Arthur Grissom (G. P. Putnam's Sons, New York), makes an attractive book for the leisure minutes. Most of these poems are musical and almost sing themselves, particularly "A Spring Song," with the refrain:

> Oh me! but it's time to be merry;
> O hey! but it's time to be glad;
> For I'm in love with my lassie,
> And she's in love with her lad!

A new edition of a valuable book is always welcome, because it indicates that the reading public has discrimination. *The Children's Crusade*, by George Zabriskie Gray (Houghton, Mifflin & Co., Boston), has appeared in the eleventh edition, and will be read now by hundreds of readers of all ages, who will follow these children of the past in their pathetic and futile enthusiasms.

Camps, Quarters, and Casual Places is a new collection of articles by Mr. Archibald Forbes, the famous war correspondent, who always writes in concise, crisp English, and always has something to say. War, sport, and travel furnish most of the subjects. (The Macmillan Company, New York.)

Mr. Theodore F. Seward, whose interest in Christian unity is so well known, and whose book on "The School of Life" found so many interested readers, has added to the literature of practical religion a little volume entitled *Heaven Every Day, or Common-sense Christianity*. (Thomas Whittaker, New York.) The brief chapters which compose this volume are characterized by a general spirit of helpfulness, by freshness of feeling, and by insight into the essential spirit and nature of Christianity. In commenting on his earlier book The Outlook credited Mr. Seward with the power of discerning the finer spirit of the times as it is manifested in religious thought and feeling to-day. This little volume confirms the impression that Mr. Seward is dealing at first hand with the topics upon which he touches, and that he has a natural instinct for religion as differentiated from ecclesiasticism.

The third edition of Dean Hole's *Little Tour in Ireland* (Edward Arnold, New York), with the inimitable illustrations of John Leech, makes its appearance at a happy time, since its writer has during the last two years become very widely known in America. That acquaintance will awaken a new interest in a characteristically delightful volume of travel, full of the milk of human kindness, of keen perception of humor, and of genuine appreciation of Irish character, to say nothing of being very interesting in style.

A Handbook of Vocal Music, by John W. Tufts (Silver, Burdett & Co., Boston), is an interesting illustration of the complexity and specialization of public-school education to-day. Mr. Tufts's work, while designed for public-school teachers, is technical in a pronounced degree, and we should suppose would be much beyond any student or teacher who had not time to make a special and scientific study of music—a book excellent for the specialist, but somewhat too elaborate for use in the average public school.

Literary Notes

—W. H. Mallock's new weekly paper, the "British Critic," will appear early in October.

—Mr. Rider Haggard once remarked in a speech to a literary assembly, "Romance is not dead when every newspaper contains it. If the romance of fiction seems to halt, it is because reality trips it up."

—The learned conservator of the Plantin-Moretus Museum at Antwerp, M. Max Rooses, says that the work upon which he has now for some time been engaged—the publication of the letters of Rubens—will be ready for the press at the beginning of next year.

—"Why has it proved impossible," asks some one in the "Atlantic Monthly," "to write a story of classical life—Greek or Roman—which is not a mere handbook of antiquities? No one," he asserts, "from Bulwer down, has made anything in this line more lifelike than a sculptured slab."

—In November, 1895, the Tribunal of Commerce of Rouen, France, rendered a judgment of $500 damages in the suit for plagiarism brought against the famous Professor Cesare Lombroso by M. Crépieux, the author of works on handwriting and character. Professor Lombroso and his publisher, who had let the case go by default, appealed, and the judgment has been affirmed by the higher court, which fixed the damages, however, at $100.

—"Short Stories" says that a clerk in a large New York bookstore reports that, in his zeal to make a sale to a newly rich pork-packer, he asked his customer, "Are you interested in etchings?" The man with a rope of gold for a watch-chain replied, "Well, I never read any of his works. My wife is the reader of the family, and she knows 'em all." The same magazine states that one of the leading dry-goods houses in the country advertises a bound volume of a monthly magazine in the following terms: "Over eight pounds of choicest reading bound in the usual style—olive green."

—Mr. Stephen Fiske, writing in the "Ladies' Home Journal" of his friendship with Dickens, says:

> "Gad's Hill" was a merry house. When everything else failed, the library was an unending amusement. The room was lined with books from floor to ceiling, even the backs of doors being bookcases; but the books on the doors and along the floor were bogus. Dummy backs had been lettered with titles and pasted on the glass, and the titles had been selected by such wits as Dickens, Yates, the Collins brothers, Albert Smith, and Mark Lemon, of "Punch." We used to sit on the floor to study this mock library and roll over with delight at some clever satire. I remember "The Virtues of Our Ancestors," a volume so thin that the title had to be printed lengthwise; "Five Minutes in India, by a British Tourist," in two volumes as large as an unabridged dictionary; "Lives of the Poets," a mere pamphlet; "Eggs on Bacon" to match "Coke on Littleton;" "Statues Erected to the Duke of Wellington," fifteen portly volumes; and there were dozens of other quips and cranks. A catalogue of these bogus books should have been preserved, but nobody thought of writing it out, nobody realized that Dickens would ever die.

Books Received

For week ending September 25

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA

Henderson, C. R, D.D. The Development of Doctrine in the Epistles. 50 cts.
Hoag, George F., and Parker C. Palmer. The Star of the East (Christmas Service). 4 cts.

AMERICAN BOOK CO., NEW YORK

Tennyson, Alfred Lord. The Princess. 20 cts.
Homer's Iliad. (Books I., VI., XXII., XXIV.) Translated by Alexander Pope. 20 cts.
The Autobiography of Benjamin Franklin. 35 cts.
Syms, L. C. Second Year in French. $1.

EDWARD ARNOLD, NEW YORK

Hole, S. Reynolds. A Little Tour in Ireland
Williams, Neil W. The Bayonet that Came Home.
Spinner, Alice. A Reluctant Evangelist, and Other Stories.

THE BAKER & TAYLOR CO., NEW YORK

Cogswell, Frederick H. The Regicides. $1.50.

C. W. BARDEEN, SYRACUSE

Quick, Robert H. Essays on Educational Reformers. $1.

BEAN, WARTERS & GAUT, KNOXVILLE

Jones, George J. Sabbath Evening Addresses. 50 cts.

GINN & CO., BOSTON

Wentworth, G. A. A Practical Arithmetic.

HOUGHTON, MIFFLIN & CO., BOSTON

Hayes, Isaac I., M.D. An Arctic Boat Journey. $1.50.
Bates, Arlo. Talks on Writing English. $1.50.
Hodgkin, Thomas. George Fox. $1.
Gray, George Zabriskie. The Children's Crusade. $1.50.
Brookings, W. Du Bois, and Ralph C. Ringwalt. Briefs for Debate. $1.25.
Lowell, James Russell. Leaflets. Compiled by Josephine E. Hodgdon.

THE MACMILLAN CO., NEW YORK

Moulton, Richard G. The Exodus. 50 cts.
Björnson, Björnstjerne. The Fisher Lass. $1.25.
Turgenev, Ivan. *Virgin Soil.* Translated by Constance Garnett. 2 Vols. $1.25 each.
Forbes, Archibald. Camps, Quarters, and Casual Places. $1.75.

G. P. PUTNAM'S SONS, NEW YORK

Grissom, Arthur. Beaux and Belles. $1.
Tourgée, Albion W. The War of the Standards. 75 cts.

THE SCIENTIFIC PUBLISHING CO., NEW YORK

Rothwell, Richard P. Universal Bimetallism. 50 cts.

CHARLES SCRIBNER'S SONS, NEW YORK

Henty, G. A. At Agincourt. $1.50.
Henty, G. A. On the Irrawaddy. $1.50.
Henty, G. A. With Cochrane the Dauntless. $1.50.
Collingwood, Harry. The Log of a Privateersman. $1.50.
Munroe, Kirk. Through Swamp and Glade. $1.25.
Bunner, H. C. Love in Old Cloathes, and Other Stories. $1.50.

SILVER, BURDETT & CO., NEW YORK

Tufts, John W. A Handbook of Vocal Music. $1.50.

FREDERICK A. STOKES CO., NEW YORK

Crockett, S. R. Sweetheart Travelers. $1.50.

HERBERT S. STONE & CO., CHICAGO

Kinross, Albert. The Fearsome Island.
Ade, George. Artie.

THOMAS WHITTAKER, NEW YORK

Seward, Theodore F. Heaven Every Day. 50 cts.

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The Religious World

The Pope and Anglican Orders

The full text of the Bull of Pope Leo XIII. in regard to Anglican Orders, summarized in these columns last week, is of comparatively moderate length, and recites the conditions under which the investigation of the validity of orders in the English Church was undertaken, the method by which it was conducted, and the conclusion reached. "An opinion already prevalent," says the Pope, "confirmed more than once by the action and constant practice of the Church, maintained that when in England, shortly after it was rent from the center of Christian unity, a new rite for conferring holy orders was publicly introduced under Edward VI., the true Sacrament of Orders, as instituted by Christ, lapsed, and with it the hierarchical succession." The desire for the return of Anglicans to unity, felt by many Anglican and by many Catholic writers, led to the re-examination of the question, and a certain number of men notable for ability and scholarship, "whose opinions in this matter were known to be divergent," were consulted and directed to investigate and discuss the whole question. Twelve special sessions were held under the presidency of a Cardinal; the whole subject was reviewed in the documents in the library of the Vatican, and in the historic action of the Catholic Church. According to this action ordinations conferred according to the Edwardine rite have always been considered null and void. In fact, the controversy had been definitely settled before its recent revival. In the judgment of the Pope, the Anglican ordinal, or form of ordination, is fatally defective both in form and in intention, and his judgment and that of his Councilors is stated in a brief paragraph: "Wherefore, strictly adhering in this matter to the decrees of the Pontiffs, our predecessors, and confirming them most fully, and, as it were, renewing them by our authority, of our own motion and certain knowledge we pronounce and declare that ordinations carried out according to the Anglican rite have been and are absolutely null and utterly void."

Bishop Potter's Address

Bishop Potter's official communications are notable not only for strong practical dealing with affairs, but almost always for some candid expression of opinion with regard to some timely matter. The address at the one hundred and thirteenth annual Convention of the Protestant Episcopal Church of the Diocese of New York, delivered at the Church of the Heavenly Rest, in this city, on Wednesday of last week, summed up the work of the diocese during the past year, so far as that work can be expressed in statistics. The Bishop commented on the function which the Episcopate ought to discharge in the choice and settlement of pastors; the endeavors to raise the standard of requirement in this diocese of candidates for orders; upon the death of Bishop Coxe, whom he characterized as a chief pastor of apostolic tenderness, fidelity, and assiduity; referred to the civic crisis through which we are passing, which he declared involved the single question whether any single people may hope successfully to divorce itself from the past and be a law to itself; and to the danger which assails men who have conquered nature, and who have ceased, therefore, to be impressed by the stubbornness of facts. The address closed with some very frank comments on the recent Encyclical of the Pope concerning the validity of orders in the English Church. Bishop Potter declared that the declaration was made in large ignorance of facts and from a somewhat narrow and provincial vision of the situation. He regards this decision as a fortunate one, and the time must come when the Latin tradition will be dismissed, and men will return to "those Scriptural and universally accepted symbols to which that oldest branch of the Church Catholic —the branch which is Eastern and not Western—still adheres, and on which the best learning and the purest faith of Anglo-Saxon Christendom equally rest." The closing words of Bishop Potter ought to be widely read:

> The Christian world has learned to read and to think. It is a jury before which the claims of ecclesiastical systems must needs be arraigned, whether they will or no. It has not lost—this clear-seeing, modern age, as some doleful pelicans upon our ecclesiastical housetop would fain have us believe—the instinct of faith or the ready mind and will to obey the Eternal Voice. But it must be clear that you and I, and all others who claim to be the organs of that voice—the representatives of a divine authority—have some other justification for such a claim than the colossal audacity with which we make it. The day is coming when the theology and the ecclesiastical polity of Leos and Hildebrands, earlier and later, must give way to the theology and the polity of a greater than any of them—I mean Cyprian—which was the theology and the polity of those twelve first-chosen ones from whom he so plainly derived it.

Unitarian Ministers' Institute

The tenth regular session of the Ministers' Institute of the Unitarian denomination held its sessions this year in Concord, beginning September 29. The programme was full of good things. The presiding officer was the Rev. John W. Chadwick, of Brooklyn. The character of the meetings may be judged from the following selection from the list of topics and readers: "The Supreme Function of the Pulpit," by the Rev. Francis B. Hornbrooke; "The Uses and Abuses of Corporations," by Henry D. Lloyd; "The Mythical and Legendary Elements in the New Testament," by the Rev. S. J. Barrows; "Criticism of the Book of Job," by Professor George F. Moore; "The Influence of Kant in Theology," by Dr. C. C. Everett; and "What should be the Attitude of the Pulpit toward Social Questions?" by the Rev. Frederic O. Maccartney. We make a few selections from the papers. Mr. Hornbrooke said: "The first duty of the pulpit is to reveal great moral principles;" "It must be a religious as well as a moral force." Mr. Lloyd said: "Monopoly has always been intolerable. No people has ever submitted to it. For though it is the human nature of the individual to seek monopoly, it is the human nature of the many to defeat it." Mr. Barrows said he had no sympathy with that vulgar radicalism which would take miracles out of the Bible. "They are an essential part of its structure, and truth may be beautifully revealed in them or in the way in which they are related." Professor Moore said that what the author of Job does "is to make it possible to believe in God's wisdom and his righteousness, by refuting the solution offered by a hard and mechanical doctrine of retribution." Dr. Everett said: "We owe to Ritschl and his followers a debt for insisting upon the fundamental importance in religion of faith based upon an estimate of worth."

The New Papal Legate

Cardinal Satolli has returned to Rome, and his place as representative of the Pope in America has been taken by Archbishop Sebastian Martinelli. The new Papal official is a native of Lucca in Italy, where he was born in 1847. He is a younger brother of the well-known Cardinal Martinelli, who died about eight years ago. He took his orders as an Augustinian, and has always been identified with that brotherhood. He has been a professor of theology in a college of the Augustinians. He speaks English fluently. His executive ability and prudence are reported to be quite remarkable. He has exerted a large influence in the development of the order of which he is a member, and of which he is the Superior-General. He will retain the latter title while acting as the delegate of the Pope in this country. The condition of the Church now is very different from what it was when it was found by Cardinal Satolli. The rumors of war between the various factions have well-nigh ceased. There is at least the appearance of harmony. The work which Archbishop Martinelli undertakes is far less difficult than that of his predecessor, but perhaps hardly less important. He has received a cordial welcome from the Roman Catholics in this country, and has already undertaken the duties of his office.

Union Theological Seminary

The theological seminaries are opening one by one under circumstances which show that the number of those studying for the ministry is not falling off, and that the quality of the men is quite as good as at any time in the past, while the provisions for their training are steadily improving. Last week we published a list of lectures to be given during the year in Union Seminary. The address at the opening of that institution was a singularly valuable and thoughtful one by its honored President, the Rev. Thomas S. Hastings, D.D., who chose for his subject the two questions, "What is the Gospel? What is preaching?" His answer was: "The Gospel is Christ. To preach the Gospel a man must in himself be a gospel; he must be one with Christ." In the course of the address he quoted the following saying of Julius Hare: "In preaching the thing of least consequence is the sermon." After putting full emphasis upon the value of training, he added: "What a man is taught conditions the value of what he says. Cecil said: 'Men look at a man out of the pulpit to see what he is worth in it.'" Without making light of training, Dr. Hastings put splendid emphasis on the value of personality.

Yale Theological Seminary

Yale Divinity School began its year September 24, and the opening address was delivered by Professor L. O. Brastow, on "The Religious Life of the Theological Student." Yale begins with one hundred and one students, and a new class of twenty-nine. The items of interest are the advent of Benjamin W. Bacon to the chair of New Testament Criticism and Interpretation. It is very fitting that a Bacon should once more be a professor in Yale Seminary. Dr. Leonard Bacon, the grandfather of the present Professor, was long one of the most conspicuous figures in that ancient university. The grandson has already proved himself worthy of the name he bears. But probably the greatest interest during the present year centers in the fact that the Lyman Beecher Lectures are to be delivered by John Watson, D.D., whom all the world now knows as Ian Maclaren. His subjects are as follows: 1. "The Genesis of a Sermon;" 2. "The Technique of a Sermon;"

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3. "Problems of Preaching;" 4. "Theology: The Theory of Religion," 5. "The New Dogma;" 6. "The Machinery of a Congregation;" 7. "The Work of a Pastor;" 8. "The Public Worship of God;" 9. "The Minister's Care of Himself." Other lectures will be delivered by eminent ministers and laymen, and among the premiums offered this year we notice one for Hymn and Scripture Reading—something new, by the way, but especially to be commended.

Christian Endeavor Conventions

The Christian Endeavor Society runs to conventions, and we are constrained to say that they are usually full of life, and offer many attractions for those who attend. That for the State of New York will be held in Rochester on Tuesday and Wednesday, October 6 and 7. Rochester is one of the most beautiful cities in the Empire State, and its churches are strong and vigorous. It is expected that among the speakers at the Convention will be the State President, the Rev. C. A. Barber, and such men as Drs. Wayland Hoyt, A. C. Dixon, W. F. Chapman, Dr. Patterson, of Toronto, and others equally prominent. At the same time the Convention of New Jersey will hold its sessions in Plainfield, one of the most beautiful of the suburbs of New York. The opening sermon will be by Dr. Talmage, and other addresses will be given by Governor Griggs, Dr. Lansing, of Boston, Dr. Martin, of Newark, and Dr. A. H. Bradford, of Montclair. It must not be supposed, however, that the strength of the Endeavorers all goes to conventions. They are doing much to promote the spiritual life of the churches, and have thus far avoided their greatest danger—namely, that of calling attention to themselves rather than to their work.

Dr. Henry R. Reynolds

Among the most prominent religious teachers of Great Britain during the present generation has been the Rev. Henry R. Reynolds, D.D., late President of Cheshunt College. Dr. Reynolds has recently died, and his death has cast a shadow over a large circle of admiring friends. He, perhaps more than any other man, was the St. John of the English Nonconformist pulpit. He had held a pastorate in Leeds; had been associated with Dr. Allon in the editorship of the "British Quarterly Review," and had himself been editor of the "Evangelical Magazine." He was the author of several books, the most prominent of which was his Commentary on St. John. This is regarded by many eminent critics as almost if not quite without a superior in the language. He approached all subjects from the spiritual side, and in the quiet of his college life exerted an influence along spiritual lines perhaps unsurpassed by any man of our time. Often he was not appreciated, at first because he lived in a rarer atmosphere than most of those who listened to him. It has been the experience of many persons that his words became luminous when the readers themselves became more spiritual. Dr. Reynolds retired from the presidency of Cheshunt College two or three years ago, and since then, with a serene and cloudless faith, has been waiting for the translation which in the nature of things he knew could not be very far off.

Unitarians and Others

Since our reference to it some weeks ago, a discussion whether Unitarians are or are not specifically a Christian denomination has been warmly carried on among themselves in England. That is to say, this is the question involved in the discussion whether their Advisory Committee did right in the case of the Rev. E. A. Voysey. They recommended him as a qualified minister among the Unitarian churches, notwithstanding his explicit disavowal of the name of Christian. The publication of a recent explanatory letter from him puts his case and the Committee's action in a clear light. He would not call himself a Christian, because this term implies a belief "either that Jesus was a God, or that he was a man with infallible divine powers to proclaim the absolute truth about God; or that he was the best, and therefore the only, example which men ought to follow;" none of which statements he accepts. Although the Committee have justified their action on the ground that insistence on profession of the Christian name would have been to impose a theological test, it appears that Mr. Voysey declined it also on the further ground that it imposed an ethical test, and that the Committee's action has indorsed his view of it, and his refusal to ascribe moral leadership to Christ in any way. He says: "I would endeavor to make the most of whatever I believed to be good in the teaching and life of Christ, but . . . I might feel bound sometimes to criticise adversely some of his recorded teachings and example." His low estimate of Christ is summed up in saying: "I do not derive any knowledge of God from Christ any more than I do from other men. Christ has had, indeed, something to teach me, and so have the Psalmists," etc. The conclusion thus far reached in the case is, as a published letter from the Rev. Brooke Hereford puts it, that Mr. Voysey applied for Unitarian fellowship on the explicitly stated ground that Unitarians were not specifically a Christian denomination, and that the Advisory Committee in granting fellowship conceded that ground to him. The situation thus created has caused deep feeling and no small dissension among British Unitarians. The "Christian Life" (conservative) declares that thousands of Unitarians are deeply mortified by it. The "Inquirer" gives expression to a large volume of contrary sentiments. The whole affair significantly illustrates what American Unitarians of the most pronounced liberalism, like Dr. Minot J. Savage and the Rev. Joseph May, have felt themselves bound to protest against, as "the undervaluation of Jesus," and "a decline of regard for Jesus" in the Unitarian churches. On the heeding of such protests the future of Unitarianism seems to us to depend.

Dr. B. B. Tyler Leaves New York

On Sunday morning, September 27, the Rev. Dr. B. B. Tyler completed the thirteenth year of his pastorate in the Church of the Disciples of Christ on West Fifty-sixth Street, New York, and at the same time preached his last discourse as pastor of that church. In the coming of Dr. Tyler from the pastorate of a large and prosperous church in Louisville, Ky., thirteen years ago, the Disciples of Christ all over the country thought it was the best thing that could be done for their cause in general in the East. Two things caused this impression: one, the fact that in the metropolitan district the distinctive religious conceptions and pleas for which the Disciples stand were comparatively unknown; the other, that of all men among them it seemed that Dr. Tyler was the best fitted by nature and grace for the popularization of their spirit and teaching. In this his brethren have not been disappointed, for Dr. Tyler is one of those preachers with the happy faculty of popularizing any theme he chooses to discuss. In public address he is always clear, pointed, and strong, and speaks with marvelous ease and fluency. Dr. Tyler was especially in great demand as a lecturer on Christian Endeavor themes, having been at one time President of the City Union of New York. He is also a member of the Committee on Versions in the American Bible Society; on the Lesson Committee of the International Sunday-School Association; a prominent member of the Standing Committee of the American Christian Missionary Society on Christian Union, of which perhaps he is one of the strongest advocates among the Disciples of Christ; and a regular editorial contributor to the "Christian Evangelist," the ablest religious weekly published by the Disciples.

The English Religious Press on Armenia

Many strong utterances concerning the duty of Great Britain have appeared in both the secular and religious press of England. The "Christian World" has been peculiarly outspoken, as have all the Nonconformist papers. The "Guardian" has not seemed to us quite so brave, but still it has uttered no uncertain sound. The most positive and daring editorial which we have seen on this subject is in the "British Weekly" of September 17. Seldom have we met a piece of such impassioned writing. Of course it contains nothing new, for there is nothing new to be said on the subject. It is striking, however, because of the appeal which it makes to the English people to be willing to be defeated, and even to perish, if need be, in order that they may perform their mission of rescuing a perishing people. They ought not, it declares, to be deterred by fear of consequences. It uses even such words as the following: "Suppose that in the struggle our nation perish, whelmed in the most tremendous storm that ever broke over society. It would be a noble end; and the words might be said over her: 'Blessed are the dead who die in the Lord.'" The religious press of England has been positive and on the right side in this terrible crisis. We refer to this editorial in the "British Weekly," not because it is any more pronounced than others, but simply because it faces the extreme possibilities which confront the English people, and declares that they ought not to prevent England from doing her duty. The article is representative.

Brief Mention

The annual Convention of the Open and Institutional Church League will be held in Hartford, Conn., October 20 and 21. The subjects to be considered are of great practical interest, and the speakers well-known workers in the cause of the Institutional Church.

The church of which Dr. Heber Newton was formerly pastor in New York, located in West Forty-eighth Street, has been purchased by the Christian Scientists and opened as a Christian Scientist Church. It was formerly known as All Souls' Protestant Episcopal Church.

The Christian Endeavor Society in Scotland has suggested a day of universal prayer for Armenia, and the matter has been taken up by the Christian Endeavor Society in America, which suggests that at the prayer-meetings during the second week in November especial prayer should be offered for Armenia.

The Rev. M. J. Savage, recently of Boston, who has been called to be associated with Dr. Robert Collyer in the Church of the Messiah, has taken up his ministry in New York. He was formerly a Congregationalist, and graduated from Bowdoin College and Bangor Theological Seminary. While he was at Hannibal, Mo., he became a Unitarian. His pastorates since have been in Chicago and in Boston. He is regarded as perhaps the most brilliant and aggressive preacher in the denomination.

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The Home Club

Political Clubs and Study Clubs of Women

Several clubs of women have been formed to study the present political problems, and to work in the interests of the candidates whose platform meets their approval. Women have organized for campaign work among workingmen. The method is to visit the homes of the workingmen and talk to the wives and daughters in the home. Some women have talked to workingmen at the noon hour when they were eating their lunch. Many of these organizations intend to continue after the election, believing that such organizations are needed for the education of women on national questions. The interest of women can be aroused on municipal questions because they directly affect the home life. National questions seem more remote, and it is that much more difficult to arouse the attention of even intelligent women. Organizations of women for the study of politics are not new. Two years ago the League for Political Education was formed in New York City. This organization devoted its energies to the study of the municipal departments, the political geography of the city, and parliamentary law. Under the able leadership of its President, Mrs. Henry M. Saunders, there has been a steady increase of interest and membership. About the time the League was organized, the Society for Political Study was formed. Economics was made a department of this organization. One of the new organizations bears the name of one of the political parties with which the members are in sympathy. At present the work done is aggressive; what form it will take after election is to be decided.

Physical Culture

At the tenth annual meeting of the Association to Promote Physical Culture, Dr. Kellogg, of Battle Creek, Mich., presented a most valuable paper on the relative strength of men and women. He presented the following table, which represents tests made by the dynamometer on two hundred young men and two hundred young women, between the ages of eighteen and thirty, all in good physical condition:

MEN		WOMEN	
Muscles of Inspiration (pneumatometer)	.9	Muscles of Inspiration (pneumatometer)	.4
Muscles of Expiration (pneumatometer)	2.6	Muscles of Expiration) pneumatometer)	1.4
Neck Anterior	35	Neck Anterior	19
Hand Extensors	54	Hand Extensors	29
Neck Posterior	75	Neck Posterior	37
Arm Flexors	120	Arm Flexors	48
Arm Extensors	127	Arm Extensors	53
Forearm Supinators	143	Forearm Supinators	57
Forearm Pronators	134	Forearm Pronators.	57
Neck Lateral	126	Neck Lateral	60
Trunk Anterior	139	Trunk Anterior	73
Deltoid	140	Deltoid	71
Foot Flexors	145	Foot Flexors	89
Inspiration (waist)	172	Inspiration (waist)	79
Inspiration (chest)	190	Inspiration (chest)	85
Shoulder Retractors	160	Shoulder Retractors	95
Latissimus Dorsi	185	Latissimus Dorsi	99
Leg Flexors	200	Leg Flexors	116
Leg Extensors	237	Leg Extensors	123
Pectoral	209	Pectoral	102
Hand Flexors	249	Hand Flexors	125
Thigh Abductors	206	Thigh Abductors	135
Thigh Adductors	227	Thigh Adductors	142
Trunk Lateral	287	Trunk Lateral	154
Chest	365	Chest	166
Trunk Posterior	380	Trunk Posterior	173
Thigh Extensors	330	Thigh Extensors	174
Thigh Flexors	303	Thigh Flexors	179
Foot Extensors	614	Foot Extensors	364
Right Arm	770	Right Arm	373
Left Arm	751	Left Arm	363
Trunk	1042	Trunk	516
Left Leg	1131	Left Leg	659
Right Leg	1131	Right Leg	663
Chest and Trunk	1407	Chest and Trunk	682
Both Arms	1521	Both Arms	736
Both Legs	2262	Both Legs	1322
Entire Body	5190	Entire Body	2740

The paper was most interesting, and will be accepted as authoritative. Dr. Kellogg says that the strength of the average woman is about 57 per cent. that of the average man of the same height. The value of such a paper is that it gives a basis for the women of intelligence to estimate the limit of physical exercise that is safe in comparison with that of men. Nature has put her limit, and safety demands that it shall be recognized. Intelligence does recognize it.

Street Names and Numbers

Women's Health Protective Associations have become so popular that the enlarged membership will demand new fields of activity. A committee should be appointed in each association called the "Street Number and the Corner Post Committee." The business of this committee should be to arouse house-owners' attention to a serious inconvenience; to urge them to put the number of the houses in some conspicuous place, that would be distinctly visible at night from the sidewalk. It is one of the most necessary street reforms, and one that costs but little. Every street corner should be provided with a post that bears the name of the street it marks, in a clearly lettered sign, visible at night. It should be the business of this committee to report all failures to mark the streets by the authorities, and to create sentiment in favor of distinct numbers in conspicuous position on every house.

The Moral Results of Kindergarten Influence

The Golden Gate Kindergarten Association of San Francisco, Cal., raises $30,000 a year for the maintenance of the kindergartens it has established. The public-school system of the city does not include the kindergarten. The teachers of the public schools declare that the character of the children that now come to the schools is far above that of former years. This improvement is moral, physical, as well as mental. The careers of the first 9,000 children to receive kindergarten training in San Francisco have been carefully followed, and not one has yet been arrested. The Golden Gate Association has given special attention to work among the mothers. It is the elevation of the home through the direct teaching and influence of the kindergarten, together with the education received in the kindergarten by the child, that has produced this happy result.

Civic Energy

The citizens of an Eastern town grew disgusted with the condition of the streets. A contractor had agreed to keep the streets clean for a certain sum per year, but he failed utterly to meet the standards of the people. The contractor declared the streets were in good condition—could not be better. Twenty-five citizens, for the sake of giving the man an object-lesson, went to work with brooms, picks, carts, and shovels, and cleaned the streets. They stopped when the streets met their understanding of the word clean. The contractor is furious, and announces that he is going to have each of these men arrested. He has not yet stated his charge, but he has declared his intention. This is a new feature in the question of local reform.

The Comment of an Artist

In one of the many articles on Robert Louis Stevenson that have appeared lately, there is one that quoted a criticism of his on color in a woman's dress. It was made in late September in the forest of Fontainebleau: "Why on earth do people call brown a color? It is no more a color than black. Now, why on earth will you, of all others, wear brown? I would like to see you in a red, red gown, just as red as red can be, a Titian red, and then that red would bring out all the gold in your hair, just as Titian does in his pictures. Now, won't you buy a red dress this winter, and look as fine as you ought to look?"

An Educational Experiment

At Waukegan, Ill., there is maintained an "ungraded department" in connection with the public schools. It differs from the ungraded departments maintained in connection with the school system of several other cities, in that it intended to furnish special education for those who do not wish to continue in the academic work of the high schools. It is not the deficient pupil, but the pupil who needs special advantages in mathematics for the workshop or farm, and bookkeeping for those who wish just that much official training for that field of wage-earning. There is some manual training.

Hints to Housekeepers

In making pillows and bolsters it should be remembered that muslin for these two bed-furnishings comes only in certain widths, and great care should be exercised to make them fit these widths of muslin. Ready-made pillow-cases of muslin or linen cannot be bought less than twenty-two and one-half inches.

A creaking board in a floor is always an annoyance; it becomes more than that in case of illness; it is often a danger where perfect quiet is essential. When the carpets are up for the annual cleaning, see to it that every board is nailed fast.

A housekeeper who is very successful in preserving and canning fruit says that the cans must be perfectly air-tight. This can be accomplished by overflowing the can in filling, and screwing the top perfectly tight.

Large Hats

The subject of large hats in the theater is again being discussed in the newspapers. Why nothing is said of the annoyance from the same cause at lectures and in church is a mystery. Every one enjoys seeing the speaker, but many pew-holders can testify that they, for months at a time, can see the preacher only by dodging the high hats between them and the pulpit. The fashions in hat-trimming of the past two years have not been conducive to good temper. There is one place, and one place only, for the big hat, and that is the promenade. In every other place it is out of place.

Domestic Progress

October is a month that promises rich opportunities for housekeepers. The "Home Congress" which convenes in Boston, and will continue through the month, gives the Eastern housekeeper the opportunity to gain much knowledge. The National Household Economic Association will hold its Convention in Milwaukee in October. This organization will make every effort to induce women's clubs to give a part of their programme to household economics.

Art for the People

The offensive poster is being fought with intelligence and earnestness. It is now proposed to begin a campaign in the interest of art education by using artistic posters having religious allegorical subjects. These will crowd out the present posters. Fences and buildings are to be hired for the purpose. This is a Western idea, but will find followers in the East, doubtless.

For Art Students

In 1867 the Ladies' Art Association was organized in New York City; it has changed its name to the Ladies' International Association. The object of the Association is to establish in Paris an Academy of Art, to which satisfactory students from the best schools of this country may be sent. Mathilde Wolff Van Sando is the head of the organization.

Libraries and Bicycles

The Brooklyn Library has arranged for the checking of bicycles in its building for the benefit of those who wish to use the reading-room.

Bishop Keane and the Catholic University

Bishop John J. Keane, rector of the Roman Catholic University at Washington, has resigned at the request of the Pope. The Pope's letter explains that it is customary for those who are appointed to preside over Catholic universities to give way, after certain periods, to others. He is elevated to the rank of Archbishop, and given his choice whether he will remain in the United States or go to Rome to become one of the consultors of the Congregation of Studies and of the Congregation of the Propaganda. It is understood that Archbishop Keane will remain here.

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For the Little People

In October

By Anna M. Pratt

The elm and the maple, the ash and the oak,
Gave a grand party for all their young folk.
The guests were dressed gayly; each girl wore a gown
Of yellow and red, and the boys came in brown.
They gathered in groups in the shade of the trees,
Or whirled in the waltz with the frolicsome breeze;
And when dancing was done, at the set of the sun,
They went to a bonfire and ended their fun.

Wasps

By Adelia Vassar Paret

One morning in May I arose, pushed open my blind, and peeped out. The sun was shining so bright it seemed to say, "Hurry, hurry, you are so lazy," but whiffs of the sweet locust-blossoms came in the window, and the soft spring air seemed to invite a little longer delay, so, standing there idly, I let many minutes pass. Suddenly I looked up, and there, on the lower edge of the upper window-sash, were five or six wasps building a nest.

I closed the window quickly, knowing their reputation for stinging, and then, safely on the other side of the glass, I watched them.

How busy they were, how rapidly and skillfully they worked, how interested they seemed, and how often they consulted each other about the building process!

But, dear me, there I stood, wasting the best part of the morning! So, taking a last look at the busy wasps, I hurried away, actually inspired to work a little harder myself.

It was two or three mornings after, that, going to the window again, I saw one or two of the wasps inside. Now this will never do, I thought; it is all very well—in fact, instructive as well as interesting—to watch wasps from a safe and secure position, but when the little creatures fly into your room and endanger your life or your personal comfort, then it is time to make war.

So, arming myself with the comb off my dressing-table, I approached the window cautiously, and lo, the coast was clear! The enemy had flown away, for more building material probably, and while their backs were turned it was a very easy thing to knock down their half-completed nest. No sooner was it down than back they flew in great excitement and alarm. Closing the window quickly, I again watched their movements.

There was evidently a father wasp, a mother wasp, and several small and grown-up children, big enough to work. When they came back and found all the beautiful cells, which they had so well started, knocked down and nothing left but the foundation of their home, they showed very plainly their grief and dismay. The poor little mother wasp seemed to lose heart completely, and, with her back to the ruins, seemed perfectly limp and lifeless. The father wasp had a great piece of white building material in his mouth, and, seeing how things were, rose to the occasion like a man, touching his poor little wife every now and then with one of his fore feet, as much as to say, "Cheer up, dear; you see, it might have been worse—the foundation is still here, and I have this great big piece of timber." Then, with another and more coaxing pat, he flew to work, using his little mouth, fore feet, and feelers in the most wonderful way.

He first spun the white, sticky substance round and round on the slender, stem-like foundation; then, pushing his head in the center, he made the indentation which afterward was pressed into the round, thin walls of a cell by his fore feet and feelers. It was not long before he had a big beginning of a new cell. Then, going up to his poor little wife, he coaxed and caressed until she consented to look at what he had done. But, in comparison, it was such a little mite that she refused to be comforted, and hung her head in despair.

Then even the brave father wasp gave out, and, resting his two fore feet over the little cell he had just made, or rather started, as if to protect it from further harm, he slept from exhaustion.

While the father wasp had been working the children had flown away to see what could be done under the direful circumstances, and perhaps get some advice from neighbors. Now they came back bristling with information. The father woke up, the mother brightened a little, and, after an animated family discussion, they one and all flew away.

How long I stood there watching them I do not know; but somehow I felt sick and faint as I thought of that happy little home which I had so ruthlessly destroyed. I did not have much appetite for breakfast, and I mentally determined that it was the first and last time that I would destroy a wasp's nest, notwithstanding their reputation for stinging.

Probably, if they had been allowed to make their home in peace, I should have had the satisfaction of watching a happy family all summer.

Was It a Game?

By Grace Thompson

It was a curious sight. There was the gray cat crouched down close to the cobblestones, between which a thin fringe of grass appeared—the street here ran down at such a steep decline that it was rarely used. In front of the cat was a large flock of sparrows. Pussy crouched lower and lower, and the sparrows, all looking directly at her, stood perfectly still. Pussy twitched her ears. Away flew every sparrow, singing a note which seemed almost a laugh. Pussy did not move. In about two minutes down flew every sparrow, making a semicircle in front of Pussy. Pussy hugged the ground more closely. She waved, or rather jerked, her tail. Away they flew, with the same note of laughter. Again and again the sparrows flew to the tree near by, and the vine on the side of a house, when the cat made the slightest movement. At last, when Pussy had kept still longer than usual, she made a spring, and the sparrows flew away with a frightened scream. As I watched them I thought of that game I see children sometimes playing, "I'm on Dixie's land, Dixie's not home, Dixie's got a broken leg, and I have none." Dixie is some one sitting down. The space inside the imaginary line agreed upon is Dixie's land. The game is to get as close as possible to Dixie; the climax is to touch him, and run away at the least movement. Dixie must catch one of the intruders on his own domain. Sometimes I see children playing who run long distances, Dixie chasing them until he has caught one, but this is not the way. The intruder must be caught in Dixie land, which should not exceed a circle of one hundred feet.

Do you suppose these sparrows (they were city sparrows) had watched this game, and were playing it that morning?

Who Likes the Rain?

"I," said the duck; "I call it fun,
For I have my little red rubbers on:
They make a cunning three-toed track
In the soft, cool mud. Quack! quack!"

"I," cried the dandelion, "I:
My roots are thirsty, my buds are dry."
And she lifted her little yellow head
Out of her green and grassy bed.

"I hope 'twill pour! I hope 'twill pour!"
Croaked the tree-toad at his gray bark door;
"For, with a broad leaf for a roof,
I am perfectly weather-proof."

Sang the brook, "I laugh at every drop,
And wish they never need to stop
Till a big river I grow to be,
And could find my way to the sea."

—*Zion's Herald.*

The Soldiers' Bridge

Doubtless you will be very much surprised to know that soldiers go to school continually—that is, the soldiers who are in the service of the United States. There is a great deal for the soldiers to learn. New kinds of guns are constantly being made, and new kinds of powder; new ways of maneuvering soldiers, new kinds of earthworks; and, just as you have to learn the newest way of doing a sum in addition, and the newest way of studying geography, so these soldiers have to learn the newest way of fighting. Among the many things that the soldiers have to learn is bridge-building, because sometimes in a march the soldiers wish to cross a river where the bridge has been destroyed, or they wish to cross a deep ravine, and the horses and the cannon and the men must all be carried across on a bridge, and the soldiers must know how to build that bridge of whatever material is at hand. The engineer soldiers always have charge of the bridge-building, and, while the bridges are only built for temporary use, they still must be built strong enough to endure whatever strain is put upon them. In crossing a river these engineer soldiers build what is called a pontoon bridge. These pontoon bridges are really a series of boats fastened together. They are carried on large wagons over the line of march. Before a march is undertaken the route over which the soldiers are to go is well studied, so there is a general idea of the width of the rivers and the streams over which the army must pass. Of course there are places where the pontoon bridges cannot be used, and the bridges that have to be built at these points are the most difficult bridges to build. They are called spar bridges, and the soldiers learn not only to build them, but to take them apart, for if they left them standing there the enemy might overtake the marching army. These bridges are built of spars and rope. A gentleman describing them said they were as wonderful almost as a spider's web. It would never do to wait until the soldiers were on a march to teach them how to build these bridges, so they learn at the army posts; and then, when they are on the line of march, the engineer soldiers know just what to do. When the bridge is partially built, a small company of soldiers is sent over to work from the other side, and then, like magic, the ravine is spanned, and the whole army, with cannon, ambulances, ammunition, and stores, pass safely over, and the soldiers, after all have crossed, take down the bridge they have erected.

What a Mistake Cost

A comma (,) is a very small mark, but its use or misuse may make a very great difference in the meaning of a sentence. In the writing of one of the laws governing the importing of fruits there was a sentence saying that "all foreign fruit-plants, etc.," would be admitted free into this country. This, you see, means plants for experimenting, propagating, etc. When the clerk engrossed this bill, he wrote, "all foreign fruits, plants, etc." No one discovered the mistake, and in that form it became a law. This cost the Government $2,000,000, for until Congress met oranges, bananas, grapes, and other fruits were admitted free. When Congress met, the comma was changed to a hyphen, and the law was then what the makers intended.

A Clean Pig

The other day one of the papers told the story of a little girl whose pet was a pig. The pig would come in the morning to have his feet washed; he begged for food as a dog begs; he would cry if the little girl went away from home without him, and he would rest his head in her lap when she sat down.

She began caring for the pig when he was a tiny little fellow, and had taught him to be clean.

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Correspondence

Questions for Answer

To the Editors of The Outlook:

Will you kindly allow me space in your columns to ask your "silver" correspondents one or two questions? Admitting that the free coinage of silver will raise the demand for and consequently the price of silver, will not the mine-owner be the principal gainer? If so, is it not placing an immense amount of capital in the hands of a few, and will it not be the means of enriching the mine-owners of foreign countries at the expense of our own Government without giving any equivalent whatever?

It will cost the mine-owner no more to mine his silver under a free-coinage law than it does now, and if silver should advance in price to $1.29 an ounce, as is claimed, will not the mine-owner realize an enormous profit?

How will swelling the mine-owners' banking account help the farmers and mechanics, or increase the manufacturing interests in the East?

Will it be such an immense advantage to the country to substitute "silver-bugs" for "gold-bugs"?

How does the aspirant for the exalted position of President of the United States reconcile his statement, in one of his speeches in the West, that the free and unlimited coinage of silver will reduce the cost of commodities for the laboring man, and give the farmer higher prices for his products?

Is not Mr. Bryan's declaration that the bankers and exchange dealers of England are the financial rulers of this country somewhat of a libel on the executive and financial ability of our own countrymen, and does it not reflect on the judgment and intelligence of the great majority of the people who, by their votes in 1892, elected the best representatives of their choice to handle the reins of this Government; in other words, does he not denounce them as idiots or imbeciles?

These are only a few of the questions that can be asked which defy all logical reconciliation.

T. L. D.

Sandy Hill, N. Y.

A Question of Honesty

To the Editors of The Outlook:

Under the above heading in your issue of the 26th of September "Fair Play" states in a temperate manner an honest-minded silverite's view of the free-coinage question.

His argument seems to be based on a misconception of the facts.

He states that "average prices have fallen just about fifty per cent. since the demonetization of silver, or since that act began fairly to produce its legitimate consequences."

Now, England demonetized silver in 1816, the United States in 1834, and Germany in 1871.

From 1834 onwards silver was undervalued by law in this country, and no man living ever saw United States silver dollars in commercial use. All transactions since that date have been on the gold standard; greenbacks were redeemable in gold, that being the only coin in use here.

"Fair Play" probably means that since our legislation of 1873 prices have fallen one-half. Some prices have fallen, others have not, viz.:

AVERAGE PRICES IN GOLD

(Cents per bushel.)

	1873 to 1877.	1878 to 1882.	1883 to 1887.	1888 to 1892.
Corn	35.6	41.8	37	39.8
Oats	29.6	31.6	28.8	35.2
Wheat	95	102.6	79	87.2
Rye	62.8	70.4	57.6	68
Potatoes	53	60.6	50.8	59.4
(Dollars per ton.)				
Hay	9.31	9.47	8.21	9.54

These prices were the average rates obtained by Indiana farmers (as quoted not long since in the New York "Nation") during the twenty years 1873 to 1892. On five of these six articles of farm produce there was an advance in price. On wheat alone was there a decline, and this fall was entirely caused by increased supplies, mostly from new sources, such as India, our own Northwest, and Argentina.

The demonetization of silver could not have, at one and the same time, raised the prices of corn, oats, rye, potatoes, and hay, and lowered the price of wheat.

The average rate of wages on a gold basis is higher now than in 1873, which proves that gold has not appreciated.

Silver has fallen on account of its enormously increased production. In spite of its great fall in price, its production does not diminish, which again proves that it is profitable to mine and smelt it at present prices.

"Fair Play" is in error in stating that most of the mortgages now outstanding were created ten or twenty years ago. Statistics prove that five years is the average date at which these debts were contracted—contracted, of course, on the gold standard, the only one known to this country since 1834.

CIVIS.

Blowing Rock, N. C.

Questions Answered

To the Editors of The Outlook:

I think Mr. W. F. Small's questions can be answered without in any way weakening the argument for free coinage of silver. I submit his questions and my answers for better comparison:

1. If it is true that, two products having precisely the same uses, their relative value (commercial ratio) will depend on their relative available quantities, were not the countries of the Latin Union fully warranted in suspending silver coinage on private account in 1874?

1. That depends upon whether their productive capacity was sufficient to enable them to absorb at its coining value all the silver that might be offered them. On precisely the same consideration must the argument for independent free coinage by the United States stand or fall.

2. Is it not history that even they were unable to overcome the five per cent. deviation from the ratio of 15½?

2. Their free coinage, while it lasted, no doubt did much to prevent further deviation. That they could not maintain parity does not prove that the United States cannot, unless it is true that the aggregate of our productive energy does not exceed their aggregate productive energy at that time.

3. Is it not a fact that from 1800 to 1873 the variation in the production of silver the world over was inconsiderable, thereby of necessity causing a stable ratio between the two metals gold and silver?

3. No. The average annual output of silver (in millions of ounces) was about: In decade ending 1810, 29; in decade ending 1820, 17; in decade ending 1830, 15; in decade ending 1840, 19; in decade ending 1850, 25; in decade ending 1860, 29; in decade ending 1870, 39. Furthermore, the proportional output of silver to gold in this period (by weight), taking it by decades, varied from 50 to 1 to 4½ to 1.

4. It is true that France and the United States were coining freely at a ratio not less than 15 to 1, nor exceeding 16 to 1. Is it not also matter of history that during the same period—1800 to 1873—all Europe, England excepted, was doing likewise, at approximately the same ratio?

4. Yes. But the Latin Union was the chief European factor in maintaining the value of silver.

5. (*a*) Is the fall in the price of silver due to the destruction of one of its uses *more* than to the enormous increase in its production? (*b*) If yes, why has its production increased so enormously? (*c*) No one denies that the loss of one of its uses has helped to depreciate it. But certainly the enormous increase in its output (a goodly amount is by-product, hence a clear profit) indicates that the increase in production is the principal factor in the fall of the market value of silver.

5. (*a*) Yes. (*b*) Why has the production of other things increased so enormously? (*c*) It is not true that the output of silver, compared with gold, has been greater lately than earlier in the century. By decades, the ratio of production, by weight, is about: Decade ending 1810, 50 to 1; decade ending 1820, 47 to 1; decade ending 1830, 32 to 1; decade ending 1840, 29 to 1; decade ending 1850, 14 to 1; decade ending 1860, 4½ to 1; decade ending 1870, 6½ to 1; decade ending 1880, 13 to 1; decade ending 1890, 19 to 1. I also want to call attention to the slight effect on the market ratio when there is a wide discrepancy between the output of gold and silver under free coinage, and the very great effect caused by a discrepancy not nearly so great, when we did not coin freely. In decade ending 1810 the output was as 50 to 1. In 1800 the commercial ratio was 15.68; in 1810 it was 15.77, a difference of only .09. That was under free coinage. In decade ending 1890 the production was about 19 to 1. In 1880 the commercial ratio was 18.05. In 1890 it had fallen to 19.76, a difference of 1.71. Is any other argument needed to show whether taking away one of its uses or its increased production has most depreciated silver?

6. (*a*) If a Mexican silver dollar will buy as much of any given list of commodities as it would when silver was $1.29 an ounce, does that indicate any more than that its purchasing power (where it is accepted as a dollar) has remained stationary? (*b*) But has it remained so? (*c*) It is said that one may in Mexico purchase with an American silver dollar commodities to the value of fifty cents, and receive a Mexican silver dollar (containing more silver than our dollar) in addition to the goods. Is that true? Is it approximately true? If so, was it true in 1873?

6. (*a*) The fact that the purchasing power of the Mexican silver dollar has remained approximately the same, and that our silver dollar (a token backed by gold) will exchange for approximately two Mexican dollars, shows clearly that the purchasing power of the gold dollar has increased. (*b*) It has, approximately, with reference to articles not controlled by combination. (*c*) It is approximately true. These statements reinforce the argument for silver, when you remember that our silver dollar is to-day the token of a gold dollar.

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7. (*a*) Will a gold dollar buy as much of everything as it would ten or fifteen years ago? (*b*) Have not some commodities maintained their value as measured by gold? Have not some things appreciated? (*c*) With respect to labor, is the purchasing power of a gold dollar greater or less than it was ten or fifteen years ago?

7. (*a*) It will, of every important necessity of life, subject to competition. (*b*) Name a few important ones (aside from those whose price is regulated by a trust or combine, or real estate, a natural monopoly). (*c*) A gold dollar will buy more labor than it would ten or fifteen years ago, except where labor has organized and enforced its rights.

8. (*a*) Do we want a dollar whose purchasing power shall not change? (*b*) Can we prevent the change? (*c*) Shall we return to the days of 1872 and 1873, when our purchasing power of a dollar was sufficient to buy one-fifth of the quantity of nails it would buy in 1894, one-half the quantity of glass, etc., etc.?

8. (*a*) That would be the most equitable measure of values. (*b*) We can do more to prevent the change under a double standard. (*c*) Reform of the coinage system does not imply a return to crude methods of production and poor transportation facilities, to which were partly due the high prices you mention.

9. (*a*) How long will the credit of the country be believed in abroad if our obligations were paid in silver? (*b*) Does not the option rest with the Secretary of the Treasury? (*c*) Does he not sincerely believe that the exigencies require him to pay in the money that is desired by civilized men as the best?

9. (*a*) Our credit was not impaired when Secretary Manning checked a contemplated raid on the gold reserve by threatening to pay in silver after the gold reserve should be depleted to a certain point. (*b*) Yes; and should be used in the interest of the people. (*c*) Grave mistakes are made by men who sincerely believe they are doing right.

10. How much bond-selling would there have been if our Government's income had been sufficient to meet its current expenses?

10. The Hon. Thomas B. Reed estimated that $100,000,000 in bonds would have been required, even

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with an adequate tariff. (See editorial in recent Outlook.)

11. Why did we buy no bonds from 1879 to 1892?

11. In that period no Secretary of the Treasury had by his course invited a depletion of the gold reserve.

12. Will there be any need of selling bonds of the United States when once again our revenues equal or exceed our expenses?

12. There certainly will under a gold standard. Bond-selling was due to gold payments. Imposts and internal taxes are not payable in gold. No matter how much revenue we have, there is no assurance of enough gold coming in to maintain the gold reserve.

13. (*a*) Will a free-coinage policy adopted by this Government alone raise the market price of silver to $1.29 an ounce? (*b*) If so, why did silver fall during the operation of the Bland-Allison and miscalled Sherman Laws? (*c*) And, in spite of that fall, in the face of the fact that the United States were trying to aid the white metal, why did the production of silver increase?

13. (*a*) No honest man can be for silver unless he believes it will, either immediately, or in a short time, through the influence of our course upon other nations. (*b*) There is no comparison possible between free coinage and the laws you mention. Free coinage with us means a demand for silver at $1.29 an ounce, limited only by our power to produce a surplus of commodities to give in exchange for the silver. Purchase under the laws named meant a limited demand, at the lowest market price. (*c*) See answer to question 5.

14. (*a*) If the United States adopts a free-coinage policy, and if the result is a rise in the price of silver to $1.29 an ounce, will that rise be sudden or gradual? (*b*) If gradual, and while the ratio is different from the bullion ratio, which would undervalue gold, would we be able to maintain a concurrent circulation of the two metals?

14. (*a*) Many who have studied this phase of the question believe the rise would be quite rapid. It might be immediately after the election, before the passage of the free-coinage act.

15. Can any man point to a historical instance of a nation maintaining a concurrent circulation of both gold and silver as money when the coinage ratio differs from the commercial ratio, thus undervaluing one or the other metal?

16. Did the United States ever succeed in so doing?

17. Does any free-coinage country do so to-day?

15, 16, 17. Concurrent circulation is not essential to bimetallism. When the privilege of coining both metals for private account exists, appreciation of one metal transfers the demand to the cheaper, and this increased demand for the cheaper raises its value, while the lessened demand for the dearer reduces its value. N.

—

Morse and the Telegraph

To the Editors of The Outlook:

On the 7th of June Dr. Abbott preached a sermon on the duty of rest. It has gone from Plymouth Church to The Outlook, and from The Outlook to the "Christian World Pulpit" (July 29), where I have just had the pleasure of reading it, at the very time when I am practicing it (an unfrequent and very gratifying experience for the hearer or reader of a sermon). If I interrupt my rest for a moment, it is to thank you for your helpful words, and also to furnish you with a foot-note which may prove of some interest to you.

The passage reads as follows: "Morse elaborated and perfected his scheme of electric telegraphy on an ocean steamer." Now, it so happens that I am able to corroborate, complete, and, on a minor detail, rectify this statement, having been privileged to hear the narrative from the lips of Morse himself. This was in 1857 or 1858, when, as traveling companion to my father, I was Morse's guest at Poughkeepsie. He told us of his long and tedious voyage on board a *sailing* vessel, the bad weather preventing him from pursuing his work as a painter, which he had intended to do. So he somehow turned his thoughts to electric telegraphy and the improvement of the same. He even showed us the original apparatus, made of wood, which he had constructed on board the ship. He also quoted the words of a friend to whom he had communicated his invention. "Yes," was his remark, "it will be a neat little contrivance for sending a message from the dining-room to the kitchen."

TH. MONOD.

"Washington's Farewell Address."—Since our article upon it was published, September 12, we have inquiries where it can be obtained. It was printed in full in the Congressional Record of February 22, 1896, a copy of which can probably be had by writing to some Congressman or Senator. It has also been published in pamphlet form by the American Institute of Civics, at 38 Park Row, New York, through the liberality of Mrs. Esther Herman, of New York, who provided funds for the issue of an edition of 5,000 copies.

Notes and Queries

1. I was interested in the answer, in The Outlook of September 5, to the question in regard to the parable of the "Unjust Steward." May I ask what is the ground for the interpretation given? 2. In The Outlook of September 26, "W. S. A. C." asks for a commentary on Paul which does not lack imagination. I think he might be interested in "The Ideas of Paul," by James Freeman Clarke (Houghton, Mifflin & Co., Boston). I can lend this book if desired. L. F. C.

1. It is a probable, not a demonstrable, ground. It is highly probable, in view of the landlord's commendation (verse 8). It is inconceivable that a man accused of wasting his master's goods should obtain his master's praise for further wasting them, as would be the case if what the steward remitted to the debtors came out of his master's pocket rather than his own. Furthermore, if it were so, it was a case of prudential conduct tainted with dishonesty. It is much more likely that, as we explained it, it was a prudential undoing of injustice. Jesus's exhortation to the covetous Pharisees to imitate it is consistent only with such a view of it.

In The Outlook of August 22 I read, as part of a reply to "S. W. T.," "The Gospels" are "not free from legendary admixture—as no history of that century is." Would you be so good as to say: 1. What history, or rather biography, of a contemporary personally known to the author presents legends as truths about its subject? 2. How can we take it for granted, or even suppose, that truthful men—"the eye-witnesses of Jesus and their companions"—would *invent* legends about the Man who is "the Truth"? D. G. W.

These questions assume what is not true, viz., that we now have the Gospels exactly as they left the hands of their writers. A comparison of the R. V. with the A. V. shows that it cannot be so. The R. V. omits some additions that were made subsequent to the fourth century; for example, John v., 4. What additions or changes were made prior to the fourth century we have no means of knowing, as we have no MSS. of earlier date; but every scholar is certain that there must have been many. Of course we cannot impute to the Evangelists themselves any deliberate invention of legends.

I am in deep perplexity on the question, "Did Jesus die a vicarious sacrifice to God in the room and stead of sinners and for sin? And did *he* teach that, in his own words in the four Gospels or in any of them?" J. H. M.

The doctrine of the vicarious sacrifice of Christ that is commonly held is constructed from the Epistles rather than from the Gospels. Texts in the Gospels which are usually quoted for it are Matthew xxvi., 28; Mark x., 45; John xv., 13. For what we should understand as the substance of the doctrine in distinction from some current forms of it, see a small book published by T. Whittaker, New York, "The Divine Satisfaction; a Review of What Should and Should Not be Thought About the Atonement." (40 cents.)

Lately I have come in contact with some Unitarians who have had some influence on me. I feel I cannot refute their arguments regarding Christ's divinity, the atonement, etc. Can you help me by suggesting some books on this subject in the line of modern theology? K.

We think that Dr. Gordon's "The Christ of To-Day" and Dr. Whiton's "Gloria Patri" would be found serviceable. Also a little pamphlet on the atonement, "The Divine Satisfaction." (T. Whittaker, New York.)

In The Outlook of September 19, "F. I. E." asks where the song "Mary O'er the Wild Moor" can be found. I have it in a book entitled "Piano Without a Master," by Edward White, Boston; published by Oliver Ditson & Co.

"F. I. E." asks where an "old Irish song" can be found, giving from memory one verse, "Say, father, O pray let me in," etc. I cannot tell where it may be found, but the song was also familiar to me, and I have, after some effort, recalled the whole of it, I think, and will inclose a copy. It was not "Mary *O'er* the Wild Moor," but "Mary O' (of) the Wild Moor," I think. G. G.

We shall be glad to forward the copy on receipt of "F. I. E.'s" address.

May not the word "preach," in 1 Peter iii., 19, mean proclaiming good tidings, or preaching the Gospel in the ordinary sense of that term? T.

There is no reason to refuse to take the phrase in its obvious and usual meaning as a proclaimer of the grace of God. At the same time, it implies nothing as to the reception of this preaching by those to whom it was addressed.

Last Sunday I heard a bright young minister say, "The almost or quite unanimous opinion of the best scholarship *now* is that Paul was the author of the Epistle to the Hebrews." I thought that the reverse was true. Am I away behind? J. G. C.

You are right in holding that all scholars are agreed that Paul was not the author.

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"A. M. G." can learn about the Philafrican Liberators' League by writing to its office at the United Charities Building, Fourth Avenue, New York City.

A correspondent in the Notes and Queries column of the issue of October 3 asks for a key to the engraving "Sir Walter Scott and his Literary Friends at Abbotsford." If he will address George W. Hill, at 1407 Broad Street, Providence, R.I., he will find one who has both the engraving and the key. G. W. C. H.

Can any one tell me where to find the poem describing ancient Roman life, which says:

"In his cool hall the Roman noble lay—
He drove abroad along the Appian way."

W. S. J.

The poem for which "M. L." asks in The Outlook of September 12 was first printed by James Freeman Clarke in the hymn-book which he prepared for the Church of the Disciples in Boston. It was copied afterwards in "Quiet Hours." C.

"W. B. C." will find the lines commencing,

"Yet in the long years like must they grow,
The man be more of woman, she more of man," etc.

in the closing part of Tennyson's "Princess." K. C. S.

Important Announcement

In order to relieve the crowded conditions which prevail during the Fall months at their principal establishment, Broadway and Nineteenth St., the Gorman Company have opened, and until January 1st will conduct, a temporary branch

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About People

—Lloyd Osbourne, who has been appointed United States Consul at Samoa, is a stepson of the late Robert Louis Stevenson.

—The citizens of Nashville, Tenn., are contributing to a fund to erect a bronze statue, nine feet high, of the late Commodore Cornelius Vanderbilt, in appreciation of his generosity in founding the university which bears his name and is the pride of every resident of Nashville.

—Workmen, while making some repairs in a church in Paris, discovered a stone coffin containing the remains of the Longobard King Luitprand, who ruled from 712 to 744 and was much feared. The church in which the coffin was found had been enlarged and beautified by him, but it was not known that he was buried in it.

—The last lineal descendant of the Royal Stuarts, Princess Louise of Bavaria, bears little resemblance in person or character to her fascinating grandmother many times removed, Marie Stuart. The Princess Louise, who has not, humanly speaking, the slightest chance of ascending the English throne, will some day be Queen of Bavaria, and she is famed alike for her unattractive face and her disagreeable character.

—Professor Frederick Starr, of the University of Chicago, has, an exchange tells us, started on a queer quest in the region round about Allentown, Pa. His purpose is to "study a peculiar class of Germans which has developed in that region. Those belonging to it have been there almost since the time of William Penn, and Professor Starr has for a long time held that they were degenerating into the class to which the American Indian belongs. He goes prepared to take measurements of several hundred of them, and also to take forty plaster casts, by which he hopes to prove his theory."

—"Speaking of Sherlock Holmes," says a gossip in the "Washington Post," "reminds me of a remark which they say was made by a certain estimable dame, whose sayings have afforded the smart set considerable amusement these last few years. She dotes on 'literature,' she declares, and has a critical taste. Somebody spoke in her presence of Sherlock Holmes. 'I did so like Sherlock Holmes,' said the somebody; 'I was heartbroken when he died.' 'Oh, so was I!' exclaimed Mrs. Malaprop; 'his "Autocrat of the Breakfast-Table" has always been my favorite work.'"

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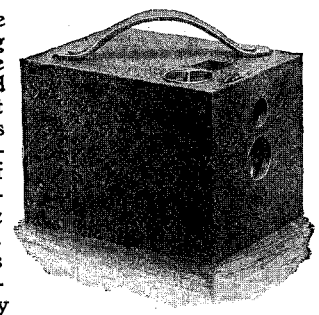

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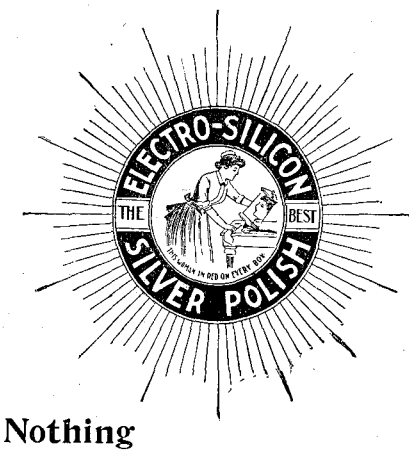

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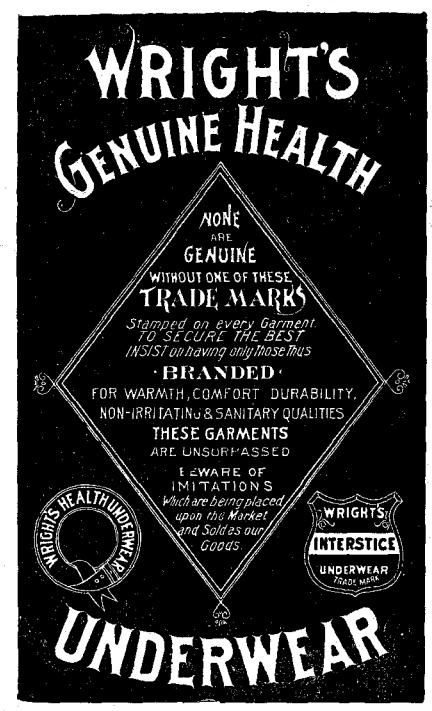
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Bits of Fun

"Johnny," asked his teacher, "what must we do before our sins can be forgiven?" "Sin," replied Johnny.—*Boston Beacon.*

"Money am offen like some days," says Brother Watkins—"dew in de maunin' and mist at night."—*Philadelphia Record.*

Muggins—Is your son in business? Buggins—He's a contractor. Muggins—What line?—Buggins—Debts.—*Philadelphia Record.*

Miss Goodly—What's the matter, my poor man? You look ill. Tramp—Madame, something I haven't eaten has disagreed with me.—*London Truth.*

"What a flatterer you are to tell her she speaks French without the least accent." "Why, of course, dear—without the least French accent."—*Truth.*

Radbourn—My dear fellow, it is always better to begin at the bottom of the ladder. Chesney—Nonsense! How about when you are escaping from a fire?—*Tit-Bits.*

Two Disagreeable Characters.—"I don't know anything more disagreeable than a man who will not do what he can." "Oh, he is not in it with the fellow who insists on doing what he can't."—*Truth.*

Young Mr. Fitts—What are you smiling at, dear? Mrs. Fitts—I was just thinking how you used to sit and hold my hand for an hour at a time before we were married. How silly you were! Mr. Fitts—I wasn't silly at all. I held your hand to keep you away from the piano!—*Comic Cuts.*

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—BENJAMIN FRANKLIN

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THE POT CALLED THE KETTLE BLACK BECAUSE THE HOUSEWIFE DIDN'T USE

SAPOLIO

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The Business World

The Week The general financial situation during the past week has continued to be promising and favorable. Imports of gold have continued, and the total here or engaged now amounts to about $48,000,000. Indications point to a temporary ceasing of this increase in the money supply; whether it will again be renewed will depend upon trade conditions. The stock market was strong during the early part of the week, but at the end some reaction was felt. In many instances sellers rebought within a few hours. The report of railway earnings for September, though it showed gross earnings considerably smaller than those for the month in 1895, was not considered discouraging, as the total was larger than for the month in 1894, and last year was the best for several years. The bank statement showed an increase of $2,624,900, in deposits of $6,364,400, and in specie and legal tenders of about $3,900,000. The movement of money to the interior continues. Commercial paper ruled at about seven per cent.; time money at about six per cent. The foreign exchange market was strong, and the money market generally showed great activity. Sugar stock was bought and sold extensively on rumors of a new independent refinery. The exports of wheat were the largest in three years, amounting to 4.215,794 bushels, an increase of about 1,600,000 bushels over the corresponding week last year. Reports continue of short crops in foreign countries, and there are even fears of a wheat famine in India; our own crop will be at least an average good one. The price of wheat has touched 75 cents. Prices of commodities in many instances improved during the week. This was particularly true with Bessemer pig iron, boots and shoes, leather, wool, and lumber. The volume of trade is not as yet normal for the season, but it has improved somewhat. "Bradstreet's" gives the total number of business failures from January 1 to September 30, 1896, as 11,280, which is 140 larger than for the corresponding nine months of the panic year of 1893.

Breaking Through the Iron Gates At last the great obstacle to navigation through the Danube has been removed. This obstacle, the Iron Gates, is the culmination of a series of rocky ridges crossing the channel here and there for many miles. At the Iron Gates itself, eighty miles below Bazias, a reef 350 yards wide bars the channel. Here a canal has been cut, two miles long, 260 feet wide, and ten feet deep, and hereafter the Danube from Vienna to the Black Sea will be navigable by large river steamboats. The river was formally opened to navigation on Sunday of last week by the Emperor Francis Joseph, who was accompanied by King Charles of Roumania, King Alexander of Servia, and many famous diplomats, foreign officials, and distinguished men. The whole work cost nearly $10,000,000, and no less than 60,000 cubic meters of pavement, 200,000 of stone, and 250,000 of earth were required for the dyke. About two hundred workmen lost their lives during the work, chiefly through careless blasting.

Insurance Against Loss of Work The London "Times" says: "A species of insurance against the material consequences of want of work is effected in England by many voluntary trade organizations. Switzerland is endeavoring to compass the same end by legislation. Optional insurance against loss of work is offered to its settled laboring classes by the municipality of Berne; Basle proposes to introduce an obligatory system shortly. Compulsion is already in force in the town of St. Gall, where the municipal council manages an industrial insurance fund. All male resident wage-earners in St. Gall whose average earnings do not exceed five francs daily are bound to join. Apprentices and laborers under age in receipt of less than two francs are exempt, while women may be allowed or required to join, according to circumstances. Persons already belonging to a voluntary insurance organization are relieved of the obligation to join. Relief is granted for only sixty days in any one year, and it is withheld altogether when the insured is without work owing to fault of his own (this includes strikes), and when, being able-bodied, he declines to accept work suited to his position and capacities when it is offered. Compliance with the law is understood to be not cheerful, but grudging. With a revenue from premiums that is small when compared with the calls made upon it, especially in winter, the insurance fund has to rely upon an annual municipal grant. During the first six months' operation of the fund (July 1 to December 31, 1895) 3,430 persons were registered, of whom 1,678 were married men and 1,666 single. By June of the present year 4,200 persons had been insured."

Gold-Mining in British Guiana Consul Patterson at Demerara, in the course of a report to the United States State Department on the gold industry of British Guiana, says that the output of gold has been diminishing since 1893, and the diminution has continued during the present year. This he attributed to the fact that the majority of paying claims have been worked out. He says that if the expense of communication with the interior were reduced, and the heavy Government royalty of 90 cents an ounce abated, many of the creeks of the colony could be worked, as they all show "color." About 7,000 men are employed in mining by syndicates, and one of the most successful, producing about 18,000 ounces in three years, is managed by an American. Prospecting costs about ten times as much as in the United States, a small party with four laborers in four months costing from $500 to $800. The possibilities of quartz-mining are still unknown, although the Consul reports seeing rich samples from Barima. He quotes local newspaper reports to show that one American company with a twenty-stamp mill in ten days crush 459 tons of mixed ore, clearing up 766 ounces of gold. Promising properties have lately been bought by English capitalists, and large developments in the gold industry are expected, in spite of the unsettled state of the Venezuela boundary question, and the fact that all the mines the Consul refers to are in the disputed country.

The Manchester Ship Canal The "Engineering News" says: "The Manchester Ship Canal Company has sent its general manager, Mr. Marshall Stevens, to this country to induce the transportation companies here to make more use of the canal. Mr. Stevens has issued a circular-letter setting forth the apparent advantage, at least, of shipping direct to Manchester instead of via Liverpool. He claims that with no reduction upon inland freight in America, and with an even sea rate, there will be an average saving on the whole New York cargo of 7c. per 100 pounds, or $1.56 per ton, in favor of Manchester, and $1.17 per ton saving on the New Orleans cargo. He does not explain where this saving comes in, except to say that delivery by cart to destination is included in his figures, and that one week is allowed at the Manchester docks for the removal of freight from the quay sheds as compared with three days at Liverpool."

Alaskan Reindeer The reindeer introduced into Alaska some years ago from Siberia are reported to be flourishing, the herd numbering exactly 1,200. Four hundred and fifty of these are at Port Clarence, where an increase of 132 is reported this season. The animals are prospering under the care of the Laplanders who went North under contract with the Government three years ago. The Superintendent of the Government station at Port Clarence is on his way to Washington to ask for another contract. He will also recommend a plan which, if carried into effect, will be of much benefit to the Northwest Territory. The plan, in brief, is to establish a number of reindeer relay stations to bring about communication with the extreme North; even Point Barrow, the northernmost settlement, to be included. This can be done at small expense to the Government, and will be of inestimable benefit to fishermen, whalers, revenue cutters, and miners, particularly the latter, between Cook's Inlet and the Yukon. No outlay would be required except for the station buildings, as the animals are trained and the Laplanders only too glad to see each other.

FINANCIAL

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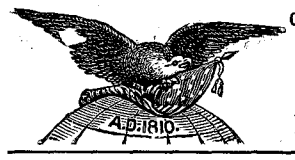

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New Series of The Christian Union

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Clinton Hall, Astor Place,
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Jubilee Meeting of the American Missionary Association, Tremont Temple, Boston, October 20-22, 1896

The Fiftieth Anniversary of the American Missionary Association will be held in Boston, on Tuesday, Wednesday, and Thursday, October 20-22, 1896. A large and enthusiastic meeting is confidently expected.

The new Tremont Temple, Park Street Church, and Faneuil Hall have been engaged for the meetings, and the list of speakers includes missionaries and prominent men and women in religious, literary, and official life.

It is proposed to make the meeting a celebration worthy of the completion of the Association's half-century of noble service in the cause of religion and education.

No city could have been more fitly selected for this great gathering than Boston. The spirit of the Association has from the first been in line with that of the distinctive principles which have been the glory of New England, and are the rich heritage of the entire Nation.

It is most appropriate that some of the meetings of this Jubilee should be held in Faneuil Hall, the Cradle of Liberty.

It is confidently expected that many will make this meeting the occasion of a visit to the sacred spots in and about Boston connected with the history of the struggle for religious and civil liberty, a part of which has been accomplished through the efforts of this Association.

ENTERTAINMENT

Hospitalities of the churches of Boston and vicinity will be extended to the officers of the Association and speakers; to all missionaries, pastors, theological students, life members, and accredited delegates who send their names to the Rev. C. H. Beale, Roxbury, Mass., *before October 15*.

It will be absolutely necessary that application be made at least a week in advance of the meeting in order to secure entertainment.

All other persons can obtain accommodations for *$1.50 per day* and upwards, at hotels and boarding-houses, concerning which information will be furnished by the Entertainment Committee.

Address *general inquiries* to the Rev. William E. Barton, D.D., Chairman of Committee of Arrangements, Tremont Street, corner of West Brookline, Boston.

Inquiries *concerning entertainment* should be addressed to the Rev. Charles H. Beale, D.D., Chairman Committee of Entertainment, 33 Waverly Street, Roxbury, Mass.

TRANSPORTATION

The following railroads in New England, viz., Boston and Maine Railroad, Boston and Albany Railroad, Fitchburg Railroad, New England Railroad, New York, New Haven, and Hartford Railroad (both divisions), Bangor and Aroostook Railroad, Maine Central Railroad, Central Vermont Railroad, have arranged to sell round-trip tickets upon the following basis: two cents per mile from points within twenty-five miles of Boston, one dollar from points within twenty-five to thirty-three miles of Boston, and one and one-half cents per mile from points more than thirty-three miles from Boston. Tickets good going and returning, *October 20 to 22*, inclusive, with the understanding that the time in returning to distant points in New England which cannot be reached Thursday night will be extended one day.

Railroads offering reduced rates from territory outside of New England will make use of the "certificate plan," and are the principal roads included in the Central Traffic Association, the Western Passenger Association, the New England Passenger Association, and the Trunk Line Association.

Purchasers of these tickets will pay full first-class fare coming to Boston, and get a *certificate* to that effect from the agent of whom the ticket is purchased. The important stations are supplied with these certificates. Ticket agents at local stations, not supplied with certificates and through tickets to Boston, will inform parties of the nearest station where they can be obtained; and in such cases purchasers should buy a local ticket to such station, and *there* obtain their certificate and through ticket. These certificates *must be obtained*, covering the whole distance from starting-point to Boston, in order to secure the one-third rate in returning, as no refund of fare will be made on account of any person failing to obtain one. Holders of these certificates, upon their arrival in Boston, must present them at an early session at the office of the Transportation Committee for indorsement by its Chairman, James G. Buttrick, and by the special agent of the railroads, in attendance for that purpose.

On presentation of these certificates (thus indorsed), promptly upon adjournment of meeting, to the local ticket agents in Boston, return tickets can be obtained for one-third of the usual fare. These tickets, which are not transferable, are good for a continuous passage over the same lines used in coming to Boston.

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Rev. ELLIS MENDELL,
Rev. EDW. SAMPSON TEAD,
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Rev. CHAS. H. BEALE, D.D.,
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"Pearl top" is nothing.
"Pearl glass" is nothing.
"Index to Chimneys" is nothing.
"Macbeth" with the shape we make for your lamp is all.
We'll send you the Index; look out for the rest yourself.
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Liquid remedies intended for use in the air passages should be avoided. The mucous membrane is too delicate for such treatment; besides, *air* is the only thing nature intended should enter the breathing organs. Did you ever get a drop of liquid in the windpipe? Nature instantly rebelled and threw it out. This proves that no liquids can enter the bronchial track, and that *vapors, sprays, douches* and *atomizers* are *positively dangerous*.

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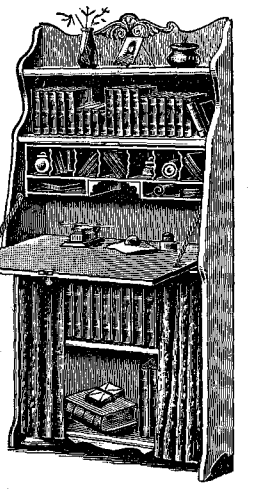

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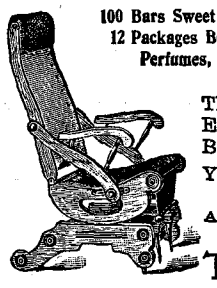

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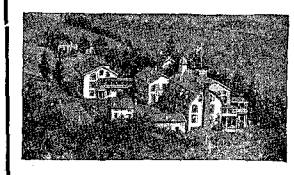

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Climate mild, dry, and equable. No Malaria. No Hay-Fever. Location overlooks thirty miles of Seneca Lake. Sixty acres of private Park, Golf Links, Tennis Courts, Bowling-Alleys, &c. **All the appointments of a first-class hotel.** No Insane or other objectionable cases received. Correspondence with physicians solicited. Send for illustrated book.
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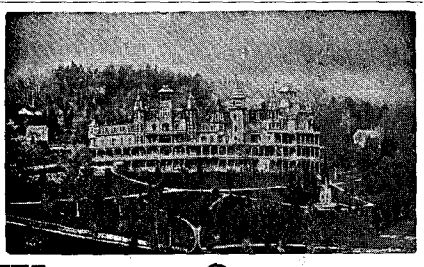
Pennsylvania



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Buffalo, N. Y. Chicago, Ill.

National Convention Brotherhood of St. Andrew

The National Convention of the Brotherhood of St. Andrew will meet in Pittsburg, October 14 to 18. One of the principal addresses will be given by the Rt. Rev. John Dowden, D.D., Lord Archbishop of Edinburgh, Scotland, on the subject "How Scotland gave the Episcopate to America." The Archbishop comes to this country for the double purpose of attending this Convention and giving the Paddock Lectures before the students of the General Seminary in New York. He is sixty-five, an Irishman by birth, and formerly a Presbyterian clergyman. Two mass-meetings will be held in Carnegie Music Hall. One, on Friday evening, October 16, will discuss "Citizenship," the speakers being the Hon. Theodore Roosevelt, President of the Board of Police Commissioners, New York; Edwin Burritt Smith, Chicago, Chairman of the American Sound Money League; and the Rt. Rev. David Sessums, D.D., Bishop of Louisiana. The other public meeting, on Sunday afternoon, October 18, will discuss "Social Righteousness: The Mission and Power of the Church to Proclaim It." The speakers will be the Rev. George Hodges, D.D., Dean of the Divinity School, Cambridge, Mass.; James H. Canfield, LL.D., President of the Ohio State University; and the Rev. C. H. Brent, Boston. The annual charge to the Brotherhood will be given by the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of the Diocese of Pittsburg, and the annual sermon by the Rt. Rev. Henry W. Whipple, D.D., Bishop of Minnesota. Other notable addresses and speakers are: "Power from on High," by the Rt. Rev. O. W. Whitaker, Bishop of Pennsylvania; "The Church at the Gate of the Cæsars," by the Rev. James S. Stone, D.D., Rector of St. James's Church, Chicago; "Brotherhood Work," by N. Ferrar Davidson, President of the Canadian Brotherhood: and "The Kingdom's King," by the Rt. Rev. J. Philip DuMoulin, D.C.L., Lord Bishop of Niagara, Canada. From twelve to fifteen hundred delegates are expected. The Canadian Convention of the same Brotherhood meets this year on October 8 at Montreal, but next year the two are to hold an International Convention at Buffalo, at which delegates will be present from England, Scotland, and Australia. During the past summer two representatives of the American Brotherhood visited England, where they were warmly received. Chapters of the Brotherhood were formed among the students at both Oxford and Cambridge.

The Prohibition party, as well as the Democratic and Populist party, declares that the ratio of 16 to 1 presents the real issue of the present campaign. Its candidate for Governor in Massachusetts calls attention to the fact that our 70,000,000 people are befuddling their brains with 1,140,000,000 gallons of liquor yearly. In other words, 16 gallons of liquor are drunk for every one person. When the question presented by this ratio has been settled, the people's brains, he says, will be clearer for the adjustment of other ratios.

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Want advertisements of thirty words or less will be published under this heading at one dollar a week. Four cents a week is charged for each word in excess of thirty.

A LADY with experience in nursing would like to take the care of a motherless child or old person, and would give every comfort in a quiet home for a reasonable consideration. Best of references in New York and Brooklyn. Address No. 1,924, care Outlook.

WANTED—By a young woman of culture, a position of responsibility, as private secretary, or in an Exchange, charitable organization, or any line of work where tact and energy are requisite. Highest references. Address "H.," No. 1,910, Montclair, N. J.

EPISCOPAL LADY of experience desires any position, not menial, in refined family; housekeeper or companion; fond of children; cheerful disposition. Highest references given. Address A., Box 821, West Brighton, Staten Island, N. Y.

WANTED.—Position as managing housekeeper or as companion to lady. Would go South or to the coast with invalid. Experienced traveler. Highest references. Address EXPERIENCED, 7 Washington Ave., Albany, N. Y.

WANTED—By a practical, well bred and educated young American lady, position as companion and nurse in home or to travel, or as governess and mother's assistant. Good references. Address W. W., Yonkers, N. Y.

A FAMILY of three or four persons can be accommodated with rooms on the second floor, with first-class board, with a small private family; no other boarders taken. Below 14th St. Address M. L. C.

YOUNG LADY, college graduate, desires a position in school, office, or family as teacher, tutor, secretary, or librarian. Latin, Greek, English literature, German, etc. Address B. A., care Outlook.

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SHOPPING done in New York at merchants' regular prices. Positively no commission charged. Address Miss F. J. DOUGLAS, 242 W. 34th St., New York.

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Nonotuck Silk Co., 35 Bridge St., Florence, Mass.

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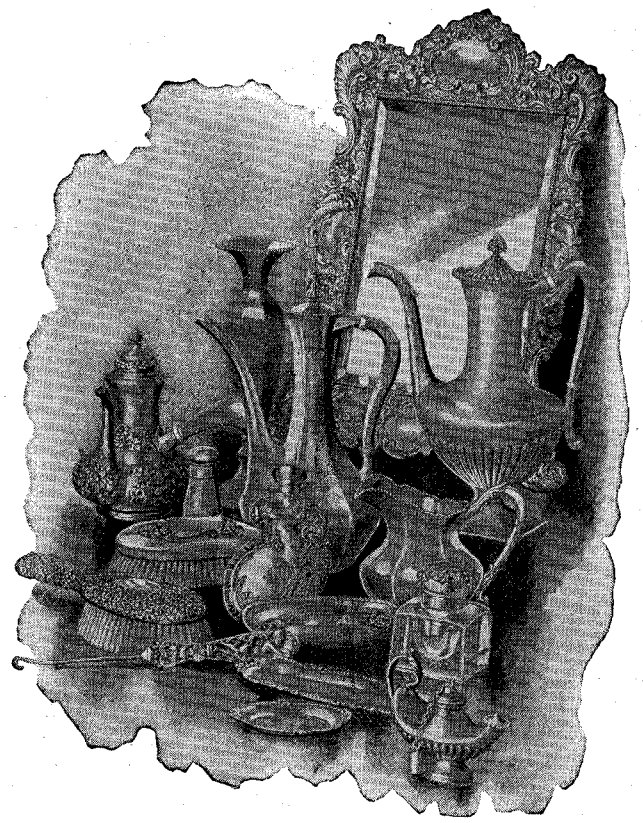

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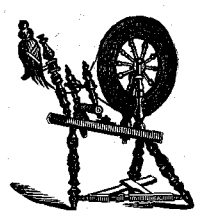

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